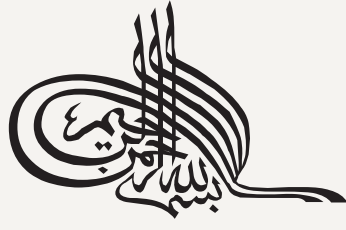


ORATION *and* VOCATIONAL PRACTISE





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Oration and Vocational Practise

Original Title: Hitabet ve Mesleki Uygulama
(Ders Kitabı)

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Printed by: Erkam Printhouse

ISBN: 978-9944-83-851-1

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No: 60/3-C Başakşehir, İstanbul, Turkey

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E-mail: info@islamicpublishing.org

Web: www.islamicpublishing.org

Language: English



TEXTBOOK

ORATION and VOCATIONAL PRACTISE

Ali Erdoğan

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CHAPTER I: ORATORY (KHITABAH) and ORATOR (KHATIB)

PREPARATORY STUDIES

1. Discuss the importance of oratory in terms of communication.
2. Research the characteristics of speeches of leading people in society.
3. What is needed to deliver a good speech? Discuss.
4. Research the points that an orator should take into account in his/her communication with the congregation.
5. Research the principles of oration expressed in the Quran and Sunnah of the Prophet.

A. DEFINITION OF KHITABAH (ORATORY)

The word *khitabah* الْخِطَابَةُ is derived from the Arabic root “خَطَبَ”, which means;

الْخِطَابَةُ: تَوْجِيهِ الْكَلَامِ إِلَى الْغَيْرِ لِأَفْهَامِ

“Directing the speech to someone in order to tell something.”¹

In a broader sense, it means;

الْخِطَابَةُ: الْكَلَامُ الْمَنْشُورُ وَهِيَ الَّتِي يُخَاطَبُ بِهَا
مُتَكَلِّمٌ فَصِيحٌ جَمْعًا مِنَ النَّاسِ لِأَفْنَائِهِمْ

“Oratory is a prepared speech given by an eloquent orator to persuade a group of people.”²

Today, the scope of oratory is broadened, and it shows itself in every aspect of life that people are active.

This is a continuously developing process since the creation of the first human being. Speaking is the most natural characteristic of human beings.

In time, speaking has gained special meaning and developed as the art of “delivering good and eloquent speech before the public” or “talking smoothly”.

In sum, *khitabah* is defined as “it is the art of speaking eloquently before the public.”

The one who speaks is called “**khatib** (speaker or orator)”, the speech that is delivered is called “**khitabah**” (oratory or sermon).

B. THE SUBJECT AND AIM OF ORATORY

The subject of oratory is to inform, enlighten, persuade, and guide the audience about any subject which attracts the interest of the listeners or is needed by them.

The aim of oratory is to present an opinion, thought, or a subject to the audience and make them internalize it as much as possible and in due form. The purpose of oratory is not just delivering a speech. The important point is to give information, help the people internalize certain actions as a result of the speech, and help the audience take action by showing examples.

The aim of oratory can be listed under the following two points:

1. I. Lütfi Çakan, *Örnekleriyle Uygulamalı Dini Hitabet*, p. 11.
2. ibid, 12.

1. To give information about specific subjects,
2. To make people internalize certain subjects.

C. THE IMPORTANCE OF ORATORY

People need oratory to fulfill their needs, spread their views, and express their feelings. Speaking eloquently is a necessity. People are beings that have certain goals, needs, desires, and wishes. All of these need to be expressed and defended in the best way, and oratory steps in to fulfill this aim.

These known matters are fulfilled by the art of oratory that has certain rules. Oratory makes people enlightened, oriented, and persuaded both verbally and visually. Increasing needs and matters that need to be dealt with manifest the importance of this issue. For instance, an industrialist who tries to advertise his product or a professional salesman uses the methods of oratory. A thinker who produces ideas benefits from oratory to convey his ideas in the best way.

An announcer who is the advocate and the proclaimer of a case, and a teacher who works in the field of education also uses the methods of oratory.

In sum, the most important point here is to know the rules of oratory, or the art of rhetoric. As is seen, all of these issues emphasize how an important science and art the oratory is.

It is possible to list the benefits of a planned and programmed verbal expression in accordance with the rules of oratory:

1. Because the topic is delivered live and directly before the audience, giving information is easier. The opportunity of clearing the unperceived matters by asking questions helps people to understand and comprehend the subject in a better way.
2. Because the speaker and the listener are face to face in the same environment, it is possible to oppose the views that are not accepted and to defend the correct one.
3. Oratory is a short cut and practical way in education. Rather than reading hundreds of books and making researches for days, it is possible to listen and learn the subject from an expert in a few hours, and this provides saving time and energy. It helps learning in shorter time and in a quicker way.

D. THE FEATURES THAT A GOOD IMAM-KHATIB SHOULD HAVE

The features that help a khatib to achieve his goal depend on his personal characteristics. In order to be successful, he should pay attention to the following points.

a. Speaking succinctly: The speech must be delivered according to the wishes and needs of the audience. It is not proper to deliver the speeches too rarely or too frequently, especially sermons, Friday khutbahs, and other types of religious oratory. The frequency of the speeches should be planned in a balanced way. The formation of wishes and needs of the audience in time should be taken into consideration. This ensures the internalization of the information by the audience.

The speech should be clear, direct, and understandable. It should not be tedious, weary, and tiring. It should be succinct. It should be delivered when the audience is ready and prepared to listen. The subject should be chosen according to the desires and needs of the audience. The time of speech

should be determined beforehand, and the speech should begin and end according to its schedule. Speeches that exceed the time limit not only distract the audience but also cause delays in other programs. Thus, it cannot be beneficial and efficient.

b. Speaking according to the level of the audience: The knowledge, culture, and comprehension level of the audience should be taken into consideration. Incomprehensible and confusing statements should be avoided.

c. Paying attention to the balance between this world and the hereafter: Hope and threat should be presented together and moderately. Speaking only about the hope of heaven or the fear of hell is not appropriate. The former may lead people to disobedience and the latter may lead them to desperation. Moderation should be observed all the time.

d. Valuing people: To serve people, one should know that human is a precious being³ and treat them with respect. Serving people of society requires understanding and knowing their characteristics.

The artificial obstacles existing between people and Islam must be removed. Here, the “Invitation” method of the Prophet Muhammad (peace be upon him) should be learned and applied, because he was the one who applied this method in the best way. He explains this characteristic of him as:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالَا: حَدَّثَنَا مَرْوَانُ (يَعْنِيانِ الْفَزَارِيَّ) عَنْ يَزِيدَ (وَهُوَ ابْنُ كَيْسَانَ) عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: يَا رَسُولَ اللَّهِ! أَدْعُ عَلَى الْمُشْرِكِينَ. قَالَ ”إِنِّي لَمْ أَبْعَثْ لِعَانًا. وَإِنَّمَا بُعِثْتُ رَحْمَةً“.

“Narrated from Muhammad ibn Abbad and Ibn Abi Omar, (they said) narrated us Marwan (i.e. el-Fazari) from Yazid (he is Ibn Kaysan), from Abu Hazim, from Abu Hurairah, he reported that it was said to the Prophet (pbuh):

- O Messenger of Allah! Invoke curse upon polytheists!

He replied “I have not been sent as the invoker of curse, but I have been sent as mercy.”⁴

e. Not criticizing the people directly: In the speeches like Friday khutbah and sermon, people should not be criticized personally, and their names should not be stated. Rather than criticizing the guilty, the bad action that is subject of the crime should be criticized.

f. Respecting customs and traditions: Imam, preacher, orator, and other speakers who have the duty to address society should be respectful to the customs and traditions of their audience. It should not be forgotten that confrontation with the society in this regard might lead to failure. Yet, if there is any heretical customs in the society, the orator should explain the wrongness of their custom by showing examples with the method of narrating stories. The orator should also strive hard and be zealous to correct the congregation.

g. Being convincing and persuasive: It was of course necessary for the commands and prohibitions of Islam that began to be revealed at the peak time of the art of oratory to be declared with the best style and method of persuasion. The Prophet (pbuh) fulfilled the command expressed in the

3. al-Tin, 95: 4.

4. Muslim, Birr, 87.

verse “وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ” *“Warn your clan and your nearest kin.”*⁵ Upon this divine command, the Prophet climbed up to the Hill of Safa, and addressed on a rock to his relatives who gathered around:

“- O people of Quraysh!

If I tell you that there is an army behind that hill or that valley, and is about to attack you, would you believe me? Would you confirm me?

They replied:

- Indeed, we would believe you, because we have never heard you lying.

The Prophet (pbuh) continued:

- Then, I warn you that there will be a severe judgment day, and those who do not believe in God will be punished severely. I have been sent to warn and keep you away from that severe punishment.

*O people of Quraysh! You will die like falling asleep, and will be resurrected like awaking from sleep. You will get up from the grave and go into the presence of God. You will account for your each and every action in this world. You will be rewarded for your good deeds, and punished for your bad deeds. That reward is the eternal paradise, and the punishment is the permanent hell.”*⁶

E. IMPORTANT POINTS THAT A KHATIB SHOULD PAY ATTENTION WHILE COMMUNICATING WITH THE CONGREGATION

In order to be a successful imam and khatib, one should follow some rules. Those rules are inner and physical behaviors directly related to him. In a sense, these points can be considered as a way of communication.

a. He should speak with a good tone of voice:

Imam and khatib should speak softly and dulcetly, addressing to the hearts and sense worlds of the audience. Emotions and thoughts should be expressed together.

Voice is the tool of speaking, and it has a peculiar rhythm and measures. Using the voice properly is crucial for a khatib. The voice should be trained and the tone should be gentle. High pitched, deep, and twangy voices annoy people. It may be repellent rather than charming. Thus it does not leave good influence upon the audience.

The size of the place where the speech is given, the number of the audience, and the subject of oratory are important factors that must be taken into consideration while setting the tone of voice.

To prevent monotony, the voice should be raised and lowered during the speech in the extent of the subject necessitates. However, while doing this, one should avoid from factitious statements and actions.

b. The orator should pay attention to his pronunciation:

As much as a trained voice, the pronunciation and elocution are also important factors for the success of an orator. Stating the words clearly and slowly enough for the audience to follow the speech

5. al-Shu'ara, 26: 214.

6. Tecrid-i Sarih, IX, p. 244 ff.

makes easier to understand. The correct pronunciation of the foreign words is important. Arabic verses and hadith texts must be correctly pronounced. Pronunciation should be clearly understandable by everyone without any local accent and custom.

c. Gestures should be made at the right time:

Besides having comprehensive knowledge of the subject, imam and khatib should be confident, and he should act comfortably and naturally with his feelings. He can use gestures to help the audience understand and comprehend the subject. He should use facial expressions, gestures, and body language in accordance with the subject. He should harmonize voice, pronunciation, and gesture.

Throwing a punch, acting abnormal in the place of speech decrease seriousness and abase the khatib. The Prophet (pbuh) would use gestures less especially while delivering sermon and this should be good example and an irrevocable standard for religious officials.

d. He should enrich his speech with facial expressions:

Facial expressions reflect the enthusiasm aimed by the speech in the face and eyes of the speaker. Facial expressions, which are, to a certain extent, the interpretation of the speech, are quite necessary to be understood fully. The expression of the face should be in accordance with the subject and the speech. This affects the audience mostly in a positive way.

e. He should pay attention to his apparel:

In oratory, the cloth of the khatib is as important as the package in marketing. A khatib who wears clean and modest clothes appropriate to customs and local styles leaves a good impression on other people from the very first meeting. He should be rigorous about dirty, messy, or dowdily colored and patterned clothes. That is why we can define a khatib as a person who speaks with his apparel before anything else.

f. He should control himself:

Another characteristic of khatib that is important for his success is constant self-control and the ability of self-criticism. Imam and khatib can control himself in two ways:

1. Inner Control: Imam and khatib should always check himself up. As a necessity of his job, he should be objective, and open to both positive and negative criticism. These are requisite for his success. He should avoid the understanding of knowing and doing everything better than anyone else does. He should sometimes listen to himself and evaluate his duties. He should look through the pros and cons of himself. He should feel in his inner world the pleasure or sourness of performing his duty properly or not.

2. External Control: Imam and khatib should observe the impacts and effects of his statements over the audience. He should find an answer to the following questions: Is there any positive effect and improvement or is there no change at all? Because the success of the khatib lies behind the answers of these questions, and he renews himself accordingly.

Imam and khatib should always follow the audience. He should control their attitudes and behaviors by his own methods. The status of the congregation would fascinate and encourage him, and thus makes him more excited. On the contrary, reluctant and uninterested or sleepy and heedless congregation affects the khatib in a negative way.

Imam and khatib should observe the attitudes and behaviors of the audience and try to evaluate the influence level of his statements. He should listen to their criticism and try to correct his mistakes.

At the end of his Farewell Sermon, the Prophet (pbuh) asked three times “Have I conveyed the message of Allah to you?” and after hearing the answer “Yes” he prayed to Allah, “O Allah, be my witness!. This last prayer is the enquiry on whether his statements are understood and he is successful on his mission.

Today, a khatib can control himself by recording or taping and then listening and watching himself again. Thus, he can be able to correct his faults especially about the presentation.

In conclusion, khatib constantly needs to be sensitive, well-prepared and is bound to fundamental things before, during, and after the speech.

g. The place should be suitable for the oratory:

In oratory, place signifies the physical features of the location of the speech. The speeches which are delivered in unsuitable places in terms of heat, light, air conditioning, and sound system cannot be effective. That is why khatib should pay regard to the condition of the place of speech. Speaking loudly in a small room as if it is delivered in a huge hall, or speaking in a low voice in a huge hall as if it is delivered in a small room would be unbearable and unlistenable for the audience. Especially it has a great importance for khatib to stand on place high enough to be seen by the audience, and thus follow them and able to make eye contact. Therefore, khatib can control the community and keep their attention awake.

Noise is an obstructive factor for communication process and an intervention of communication. Noise may be originated from the boredom of the congregation, or it may be originated from the unfeasibility of the place. Huge places which are built without planning makes difficult to control the audience. Noises in mechanic signals and noises of microphone and speaker may disturb the congregation and decrease their interest at once. That is why the place of oratory must be checked before the speech, and all the necessary evaluations must be done. If the place is suitable, then the speech can be delivered.

h. He should know the congregation:

Congregation is another element that must be taken into consideration for an efficient and successful oration. Congregation is not a homogeneous community. It consists of people with different characteristics. It includes of all ages, even children and old people. Understanding, comprehension, knowledge level, social and cultural status would be different among these people. Khatib must be aware of this fact, and take this point into consideration while delivering his speeches. He should find a moderate way everyone can understand and fulfill its necessities. The important point here is knowing the congregation.

In this respect, the congregation should have the determination of learning and applying what they learn in their lives. The congregation should not just seem to be listening and practicing what they have learned. Khatib should be aware of this fact as well. It is really hard to be successful in front of a congregation that does not even show the courtesy of seemingly listening.

The Prophet (pbuh) indicates the role and importance of addressee in oratory in the following hadith:

- عَنْ أَبِي هُرَيْرَةَ (ض) قَالَ أَنَّ رَسُولَ اللَّهِ (صَلَّعْم) قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ

- Narrated from Abu Hurairah, the Prophet (pbuh) said:

- *“The rights of Muslim on a Muslim are five: to respond salaam, to visit the sick people, to attend the funeral, to accept the invitation, to reply the sneezer saying ‘May Allah be merciful on you’”*⁷

Another variation of the hadith is included in Sahih al-Muslim as follows:

وَفِي رِوَايَةٍ لِمُسْلِمٍ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ :
إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ
وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ وَإِذَا مَرِضَ فَعُدْهُ وَإِذَا مَاتَ فَاتَّبِعْهُ

- *“The rights of Muslim on a Muslim are six: when you meet him, offer him greetings. If he invites you to a feast, accept it. If he seeks your council, give him advise. If he sneezes and says ‘All praise is due to Allah’, reply ‘May Allah show mercy to you’. If he is sick, visit him. When he dies, attend his funeral.”*⁸

As it can be understood from the hadith, if the addressee is eager to learn, it is a duty on us to talk to them. Yet, if the addressee seems unwilling, then it would be unnecessary to talk. That is why training the congregation to listen is necessary for khatib's own success.

Religious official should avoid the following attitudes that may cause problems between congregation and religious official:

- * Overgeneralization (putting all eggs in one basket),
- * Polarization,
- * Regarding everything personal (or taking things personally),
- * Absolutism (speaking by using expressions “must do” or “must not do”),
- * The effort to change,
- * Wishfulness (using the statement “I wish this or I wish that” excessively).

F. FACTORS THAT AFFECT THE SUCCESS OF IMAM AND KHATIB

a. Problems Caused by Imam and Khatib

Religious official is the one who works for the guidance of the community's religious life and has taken the responsibility in this respect. It is not the only duty of imam to lead the prayer, to recite the Quran, to teach how to read the Quran, and to organize religious ceremonies such as khatm (recita-

7. Bukhari, Janaiz, 2; Muslim, Salam, 4. Also see. Ibn Majah, Janaiz, 1.

8. Muslim, Salam, 5.

tion of the whole Quran), mawlid, and funeral. His primary duty is to serve the community and to be in the front in this respect. He corrects the wrong religious beliefs, tries to teach the religion, in short devotes himself to make self-sacrifices.

In order to be successful, imam and khatib should love his job, and pay attention to his congregation. Religious official should live with his congregation, be together with them in their good and bad days, and have warm and discreet relations based on mutual trust, love, and respect. Imam and khatib should be like a guide, and a psychological counselor in terms of understanding the problems of the community and solving these problems. He should listen carefully to the person that came to him, and help them to find solutions to their problems by determining the causes from the clues they provide.

Congregation always shows respect, believes, and trusts in the imam and khatib who is competent, qualified, careful on his duties, knowledgeable, enlightened, exemplary by his manners, conducts, and character. And they disregarded those who are unqualified and weak in representation of their duty.

Imam and khatib should be more constructive and unifying in relation to his job and position. This would be in accordance with not only the religion he teaches but also what is expected from him.

Based on all these points mentioned, we can list the causes that make it difficult and prevent the religious service related to imam and khatib as follows:

1. Insufficiency in knowledge: Deficiency of basic religious and ethical knowledge. Insufficiency of general knowledge.

2. Inadequacy of interest: Not loving and embracing his job. Not paying attention to his job. Not caring the congregation.

3. Insufficiency of qualification and representation: Not being able to do his job properly both theoretically and practically. Being in inappropriate environments, and acting inappropriately.

4. Incompetence of communication: Not being able to establish intimate relation with the congregation. Not listening and understanding the problems of the congregation. Confining his duty to the mosque only.

If the problem originates from the religious official himself, he should get to know himself in the first place, because “مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ” (He who knows himself knows his Lord).

He should be aware of his deficiencies and weaknesses, and correct them in time. Individuals cannot know their potentials from birth. These potentials can be revealed and improved through a process of education. By using the existing abilities, a person can be successful even if he is deficient in respect to certain abilities. For example, a person whose voice is not good can make this weakness up by increasing his knowledge.

The one who knows himself knows in the first place that other people are also worthy to respect, and that they have abilities and disabilities, opportunities and impossibilities. He also knows that those factors either exist innately or develop under the influence of environment. He takes other people's deficiencies in knowledge and manner normally. He never despises other people because of their deficiencies and mistakes. Those who have such characteristics are loved by the congregation. Because people love those who love them, accept them who they are, value, understand, respect, and try to help them.

b. Problems Caused by the Congregation

A good service depends on the good knowledge about community to whom the orator will address i.e. the audience. The structure of the congregation, its level of education, social and economic status, age, and other similar factors affect the communication between the audience and the orator.

In some regions, congregation invites imams to be with them while reciting adhan to their newborn, during the circumcision ceremony, the marriage ceremonies of their children, for the religious services to the person in deathbed, and the funeral services and enshrouding of the dead. Moreover, they consult and ask advice from the imam regarding their family and individual problems.

Some of the congregation may ask imam to lead the ritual prayers more quickly or deliver the sermon shortly, while others may ask him to perform more slowly or complain about the shortness of the sermon. Such situations show us the importance of the structure of the congregation in fulfilling the religious services.

Today, the society improves, transforms, and changes. The fast social transformation and progress that takes place as a result of development in technology brings about certain problems. The problems such as conflict between generations, alienation, loosening of social relations etc. increase in this process. Expectations from religious officials to find solutions to such problems change and increase. Religious officials who cannot find solutions to such problems and respond to the expectations of the audience may harm the respectability and functionality of religion. Religious officials who are not aware of the status of audience would face difficulties to present even the subjects they know very well to the interest of congregation.

At the root of the problems caused by the congregation lies the difference of knowledge and expectations according to the age, sex, and cultural level of the congregation. While knowledgeable and educated people want to increase their knowledge in social and cultural subjects, those who are deficient in culture and knowledge are usually interested in subjects about faith and religious practices.

To prevent such problems, religious officials should read books about human relations, communication, and people's social and cultural roles, and thus improve themselves. They should pay attention to be warm, intimate, tolerant, and cheerful. Success is mostly related to these and other similar factors.

c. Problems Caused by the Environment

Both social and physical features of the environment where the religious services are given has a great effect on the success or the failure of the services.

Social structure of the congregation differs from one region to another. The structure and expectations of the congregation in villages are not the same of the congregation in the cities.

The physical status and features of the environment, in other words its size, shape, color, lighting level, heat, being silent or noisy, the quality of the sound system, and similar other factors have positive or negative impact on fulfillment of religious services.

Each speech should have its special time and place. Imam and khatib should be familiar with the atmosphere that is influenced from the social environment, and take measures accordingly. It is very hard for him to change the social environment and atmosphere even though he can take important steps in this matter to a certain extent. All he can do is to know the situation and target a slow change. As to the physical environment, it is more changeable and controllable. For instance, it is possible to provide a more comfortable place for worship in mosques, or to install better quality and more useful sound systems.

G. CHARACTERISTICS OF A GOOD SPEECH

Speaking is to transmit our feelings, thoughts, and experiences to the addressee by means of words. To be successful in our job and to establish a better communication with people are mostly related to our efficiency of speaking and explaining our thoughts.

Speech must have the following characteristics to influence the audience:

- a. It should leave constructive effects not destructive ones.
- b. It should cover interesting and important subjects.
- c. It should attract the attention and interest of the audience.
- d. It should be presented through sound and reliable information.

To establish a positive communication with the audience during our speech, we should pay attention to the following points:

1. To respect the addressee, make them feel that they are important and valuable, and accept them as they are.
2. To choose the subject of communication according to the interests and needs of the audience, and to explain the subject in accordance with their level.
3. To choose the effective and proper channels during the communication process, and to pay attention to the language we use.
4. To observe and evaluate the responses of the audience to the messages of the orator.
5. To be realistic and natural, and to avoid exaggeration.
6. To empathize (to look from the addressee's point of view).
7. To be aware of the fact that the communication is not only consists of speaking, but gestures and mimics also have a great role in communication.

Body language has an important role in face to face communication. It is indicated that during face to face communication while words play a role of 10%, the tone of voice plays a role of 30%, and body language i.e. gestures and mimics have a role of 60%.

If we want to make a religious speech effective and strong, we should use an **interpretive form of language**. Being interpretive means expressing our thoughts explicitly and clearly, and having our addressee comprehend our thoughts fully and easily. A subject that is supported by giving examples becomes more concrete and thus more comprehensible. In this form of language, sentences are generally indicative. Addressing by using the pronoun “we” should be preferred to using the sentences with the pronoun “you”, or indefinite pronouns can be used. Those who make mistakes are given as examples and it is expected from the congregation to take lessons.

To correct the congregation from making mistakes without hurting their feelings, **the pronoun form “I”** should be used rather than **the pronoun form “you”**. For example, if a person constantly interrupts the speech, it would be more effective to say “I feel uncomfortable to be interrupted frequently” rather than saying “Do not interrupt me!”, and this does not hurt the communication.

The following are some other elements that are important to make our speech more effective:

- * Effective tone of voice
- * Vivid language
- * Mimics and gestures
- * Correct pronunciation and style of expression
- * Wide vocabulary
- * Audibility
- * Fluency
- * Likability...

The skill of delivering good speeches i.e. good oral communication, at the same time, is

- * Knowing what to say,
- * Deciding when would be the correct time to say,
- * Deciding where would be the correct place to say,
- * Thinking about how it can be expressed in the best way,
- * Being able to present the incidents by simplifying them,
- * Speaking fluently and being able to speak by making eye contact,
- * Attracting attention, and being able to check the audience whether they have got the message or not.

Oratory is an art. While speaking, some people make others listen to himself convincingly, with pleasure, and carefully. There is a Turkish proverb for those who speak eloquently “*ağzından bal akıyor*” which roughly means in English talk sweetly.” There may be some questions we can ask ourselves to understand whether our speech is effective or not. We can sum up these questions as follows:

- * Does the addressee easily understand what I say?
- * Can I express my thoughts clearly and effectively?
- * Do I make pronunciation and linguistic mistakes while I am speaking?
- * Do I speak monotonously or vividly?
- * Am I factitious while making mimics and gestures?
- * Am I able to avoid details and tautology which would distract the audience?
- * Am I able to keep myself on the subject or the purpose of my speech?

The affirmative answers to these questions show us the efficiency of our using the language and effectiveness of our speaking.

H. THE PRINCIPLES OF ORATORY IN THE QUR'AN AND SUNNAH

a. The Principles of Oratory in the Qur'an

1. **Speaking effectively and eloquently:** It is stated in the Qur'an:

”أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا“

“God knows what is in their hearts; so turn away from them, and admonish them, and say to them penetrating words about themselves.”⁹

By this Qur'anic statement, it is emphasized that giving advice is fundamental in effective oratory and the speech must be effective and powerful.

2. **Employing statements differentiating the truth from falsehood:** This means to reveal clearly the truth and falsehood in speech, and presenting the truth decisively and drawing people away from falsehood. It is stated in the Qur'an: “إِنَّهُ لَقَوْلٌ فَضْلٌ” “Surely it (the Qur'an) is a decisive word.”¹⁰

3. **Not to insult the opposing view:** This point is stated in the Qur'an as follows:

«وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ»

“Do not abuse those whom they pray apart from God, or they will abuse God in revenge without knowledge...”¹¹

It is not possible to make people know and love God by speaking in an aggressive manner. One must always be respectful to other people and the values that they believe, even if they are wrong.

4. **Being unifying while speaking:** The religion of Islam commands its followers to help each other and show respect to other people, and disapproves fighting with each other because of some pointless reasons. This issue is expressed in the Qur'an as follows:

«قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ»

“Say (O Messenger!): O People of the Book! Come now to a word common between us and you, that we will not worship except God, and that we will not associate anything with Him, and that some of us will not take others as lords apart from God. And if they turn back, say: Bear witness that we are Muslims.”¹²

9. Al-Nisa, 4: 63.

10. Al-Tariq, 86: 13.

11. Al-An'am, 6: 108.

12. Al Imran, 3: 64.

5. Talking by evidences: In order to be convincing in one's speech, one should support his/her speech by evidences, and avoid reaching definitive judgments on the subject that he/she does not have any evidence. The Qur'an explains this matter as follows:

«هَآ أَنتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ
فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ»

“Lo! You are those who argue on what you have knowledge, why then do you argue about that of which you have no knowledge? God knows while you do not know.”¹³

According to the reported occasion of the revelation of this verse, Jews and Christians argued with each other. The former claimed that Abraham was a Jew, while the latter maintained that he was a Christian, and the both parties tried to present evidences to prove their claims. However, as it is expressed in the verse above, Abraham can be neither a Jew nor a Christian. For, both of the religions came after Abraham.

6. Making the subject acceptable for people by explaining it through examples: In various verses of the Qur'an, there are statements like “Do they not reflect?” “Do they not know?” By giving examples in these verses and in numerous parables of the prophets, people are led to think. For example, in a verse it is expressed about the knowledge of God:

«أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ»

“Does He who created not know? He is the All-subtle, All-Aware.”¹⁴

By giving similar examples, a preacher can make the information he gives more perpetual.

b. The Principles of Oratory in Sunnah

In the following verse, the Holy Qur'an establishes the main principles for the Prophet how to address the people:

«أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ»

“Invite to the way of your Lord with wisdom and good admonition, and dispute with them in the best way. Surely your Lord the most knowing of who have gone astray from His way, and He is the most knowing of who is rightly guided.”¹⁵

In another verse, the Messenger of Allah (pbuh) is commanded to “speak gently” «قَوْلًا لَّيِّنًا»¹⁶ In the light of these principles, the Prophet (pbuh) conveyed the messages of the religion in the best way. We can list the principles of oratory expressed in the sunnah of the Prophet as follows:

13. Ali Imran 3: 66.

14. Mulk 67: 14.

15. Nahl 16: 125.

16. Taha 20: 44.

1. The Prophet paid attention to some subtleties that increase the effect of the oratory. He had a unique literary style. The most important characteristic of the Prophet (pbuh) was that he was *jawami al-kalim*, which means that he eloquently delivered his messages with a few words. Allah's Messenger (pbuh) said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَعَم): بُعِثْتُ بِجَوَامِعِ الْكَلِمِ.

Narrated from Abu Hurairah, the Prophet (pbuh) said: ***"I have been sent as jawami al-kalim (the ability of talking concisely)."***¹⁷ He expressed important facts with two or three sentences.

2. He spoke plainly and concisely. He spoke designedly, by choosing each word and knowing what to say. He did not speak hastily and haphazardly. As his speeches did not contain any rude and repulsive expressions, there were not any immoral subjects in his talks, either. He spoke clearly and sometimes repeated his sentences to emphasize. Thus, the audience were able to memorize his words. One cannot see factitiousness and unnatural rhetoric in the Prophet's speeches, for he was ordered to say:

«قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ»

"... I am not one of those who are pretentious."¹⁸

3. He paid attention to his attire and cleanliness. He cared about tidiness of his hair and beard and the purity of his teeth.

4. He took the interests and needs of the addressee into consideration in his speeches. He set his voice according to the state and conditions of the congregation. He also set his voice and position in accordance with the subject. He talked in accordance with the level of the addressee. He answered according to the needs of the addressee, and gave them orders comparatively to the extent of their ability and capacity. He never held the people's faults against them, nor humiliated them. He addressed them in a positive and constructive way.

5. He spoke appropriately and sufficiently. He neither cut his speech shorter than expected, nor extended it and bored people. In addition to explaining his subject clearly and plainly, he used to give examples to help people understand the subject better, and address them by using the language of the stories. He sometimes delivered sermons consisting only a few sentences as an advice, and sometimes delivered sermons with medium length. Yet, he never exceeded the time limit of the audience to follow the sermon. That is why there is a hadith narrated from Abu al-Yaqzan Ammar Ibn Yasin stating that he heard the Prophet (pbuh) saying:

- وعن أبي اليَقْظَانِ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (صَلَعَم) يَقُولُ: إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقِصْرَ خُطْبَتِهِ، مِثْنَةُ مَنْ فَهَمَهُ، فَأَطِيلُوا الصَّلَاةَ، وَأَقْصِرُوا الْخُطْبَةَ.

"If a man lengthens the prayer and shortens the sermon, this shows that he comprehends the religion. So lengthen the prayer and shorten the sermon."¹⁹

17. Bukhari, Jihaad, 122; Muslim, Masajid, 6.

18. Sad, 38: 86.

19. Muslim, Jum'ah, 47. (13-47)

6. He used different methods while speaking to attract people's attention. He sometimes used the method of question and answer, thus made people to think and attracted their attention. Some other times, he used gestures and mimics while speaking to attract attention. He sometimes used facial expressions and sometimes gestures to spirit up his speech. Once, Allah's Messenger (pbuh) said (narrated from Abu Musa al-Ashari (r.a.)):

عَنْ أَبِي مُوسَى (ض) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلِّعَم):
الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا. وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

“A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.”²⁰ While saying that the Prophet (pbuh) clasped his hands by interlacing his fingers, and he emphasized the subject by his hands. He sometimes drew shapes on the ground and tried to explain the subject by means of those shapes.

7. The Prophet chose the time for his speeches wisely. He spoke when the audience is attentive and eager. He did not speak if there was not any necessity and reason. He paid regard to the questions asked by his audience and talked when an incident took place. This matter is explained in a hadith as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنِ بْنِ مَسْعُودٍ
قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهَةً السَّامَةِ عَلَيْنَا.

“Ibn Masud said: The Prophet used to take care of us in preaching by selecting suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time.)”²¹



20. Bukhari, Salat, 88; Mazalim, 5; Muslim, Birr, 65. See Tirmidhi, Birr, 18; Nasai, Zakat, 67.

21. Bukhari, Kitab al-Ilm.

READING TEXT



THE SERMON OF QUSS IBN SAIDA

O people! Come, listen, learn, and draw lesson. Those who live will die and those who are dead will feel deep regret. Whatever is meant to happen occurs. Whatever is meant to happen will occur. The rain will pour, the grass will die. Children are born and then take the place of their parents. They all pass away at the blink of an eye. Incidents occur one after another and they all seem to chase each other. Hear, pay attention, and listen carefully. There are many things to take lessons in the sky and on earth. The earth is the floor of a palace, and the sky is a high ceiling. The stars move and the seas stay still. Those who come do not stay, and those who leave do not return. Are they content in the place they go? Or do they fall asleep there as well?

I swear that there is only one religion of God, and it is more beloved than the religion you follow. There is a prophet of Allah who is about to appear and his arrival is very soon. His shadow is right on top of your heads. How happy is the person who puts his faith in him (the Prophet PBUH); May he guide him to the true path! Shame on the unfortunate person who will oppose and rebel against him! Woe on the people that spend their lives in heedlessness!

O people of Iyad! What happened to (where are) your fathers, grandfathers, and forefathers? Where are the fancy pavilions, and the tribes of Aad and Thamud who built those comfortable marble buildings? Where are the Pharaoh and Nimrod who deceived by the worldly wealth and told to their people "Am I not your greatest Lord?" Were they not far more superior to you in wealth and power? This earth grained them in mill and pulverized them, and demolished them. Even their bones rotted and dispersed. Their houses collapsed, and became desolated. Now dogs enliven their grounds, lands, and territories. Do not be heedless like them! Do not follow their path. Everything is mortal. Allah is the only everlasting one. He is the One; He does not have any partners. He is the only one worth worshipping. He begets not, nor is He begotten.

There are many lessons to learn from those who have passed away. Death is a kind of river. There are many places in which you can enter that river but it does not have any place from which you can exit. Young and old, everything passes away. Those who go away do not come back. I understand that what happens to everyone will also happen to me."²²



22. Quss Ibn Saida is a hanif who believed in one God but died before the time of the Prophet Muhammad (pbuh). Ahmet Cevdet Pasha, *Kisas-ı Enbiya*, I, 74.

EVALUATION QUESTIONS

1. Who is called *imam* and *khatib*? What are their features?
2. Why are the elements of time and place important for an effective oratory?
3. What does it mean “a khatib should take into consideration the cultural level of the audience”?
4. What kind of a method that a khatib should apply while addressing?
5. What do you understand from “the representation styles of oratory”?
6. Prepare a speech about the proverb “A gentle answer turns away wrath, but a harsh word stirs up anger.”
7. What are the features of a good khatib? Make a list of them.
8. Write the elements that affect the imam and khatib's success.
9. What are the features of a good speech? Write them.
10. Write the general principles of oratory mentioned in the Qur'an and sunnah.

LET'S TEST OURSELVES

1. Which of the following term is used for “the art of speaking eloquently before the public”?
 A) Theatre B) Tuluat (eulogy show)
 C) Oratory D) Music
 E) Drama
2. “to present an opinion, thought, or a subject to the audience and make them internalize it as much and as appropriate as possible” which feature of the oratory is expressed with the above-mentioned statement?
 A) Subject B) Aim
 C) Result D) Method
 E) Principle
3. Which of the followings is a feature that a good khatib should not have?
 A) Speaking succinctly
 B) Speaking according to the level of the audience
 C) Valuing people
 D) Bad temper and anger
 E) Being convincing and persuasive

4. Which of the following is not one of the principles that a khatib should pay attention while communicating with the congregation?
 - A) He should pay attention to pronunciation
 - B) He should use gestures in proper place
 - C) He should pay attention to his apparel
 - D) He should control himself
 - E) He should always keep himself/herself distant from his/her congregation
5. Which of the following causes that make the religious service difficult and obstruct it is not related to imam and khatib?
 - A) Incompetence of communication
 - B) Insufficiency of qualification and representation
 - C) The efficiency of knowledge
 - D) Inadequacy of interest
 - E) Insufficiency in knowledge
6. Which of the following causes that make difficult and obstruct the religious service is not related to the congregation?
 - A) The structure of the congregation
 - B) Education level
 - C) Social status
 - D) Speaking Arabic fluently
 - E) The factor of age
7. Which of the followings is not a feature of a good speech?
 - A) It must leave a constructive effect not a destructive one
 - B) It must have effects that show instant results
 - C) It must include interesting and important subjects
 - D) It must attract the audience's attention and interest
 - E) It must be supported by sound and reliable information
8. Which of the following ones does not help to make our speech more effective?
 - A) Influential tone of voice
 - B) Vivid language
 - C) Fluency
 - D) Literary language
 - E) Audibility
9. Which of the followings is not one of the principles of oratory cited in the Qur'an?
 - A) Jawami al-kalam
 - B) Talking by evidences
 - C) Speaking effectively and eloquently
 - D) Being unifying while speaking
 - E) Saying things that differentiate the truth from the falsehood

10. Which of the followings is not one of the principles of oratory expressed in sunnah?

- A) Speaking plainly and concisely
- B) Speaking appropriately and sufficiently
- C) Attracting people's attention
- D) Saying the faults of people to their faces
- E) Jawami al-kalam

TRUE OR FALSE

Write "T" for true and "F" for false before the following sentences.

1. (...) Oratory is a prepared speech given by an eloquent orator to persuade a group of people.
2. (...) The aim of oratory is to present an opinion, thought, or a subject to the audience and make them internalize it by force.
3. (...) People need rhetoric to fulfill their needs, spread their opinions, and express their feelings.
4. (...) Speaking with a good tone of voice is not one of the important points that a khatib should pay attention while communicating with the congregation.
5. (...) The effectiveness of a khatib's service depends on knowing the community he/she addresses i.e. the audience.
6. (...) Speaking may not be the act of transmitting our feelings, thoughts, and experiences to the addressee only by words.
7. (...) Oratory is an art. While speaking, some people may make others listen to them carefully and with pleasure.
8. (...) If we want to make a religious speech effective and strong, it is not necessary to use an interpretive form of language.
9. (...) To correct the congregation's mistakes without hurting their feelings, *the pronoun "I"* should be used rather than *the pronoun "you"* in the speeches.
10. (...) Social structure of the congregation differs from one region to another. The structure and expectations of the congregation in villages is not same as the structure and expectations of the congregation in the cities.

FILL THE BLANKS

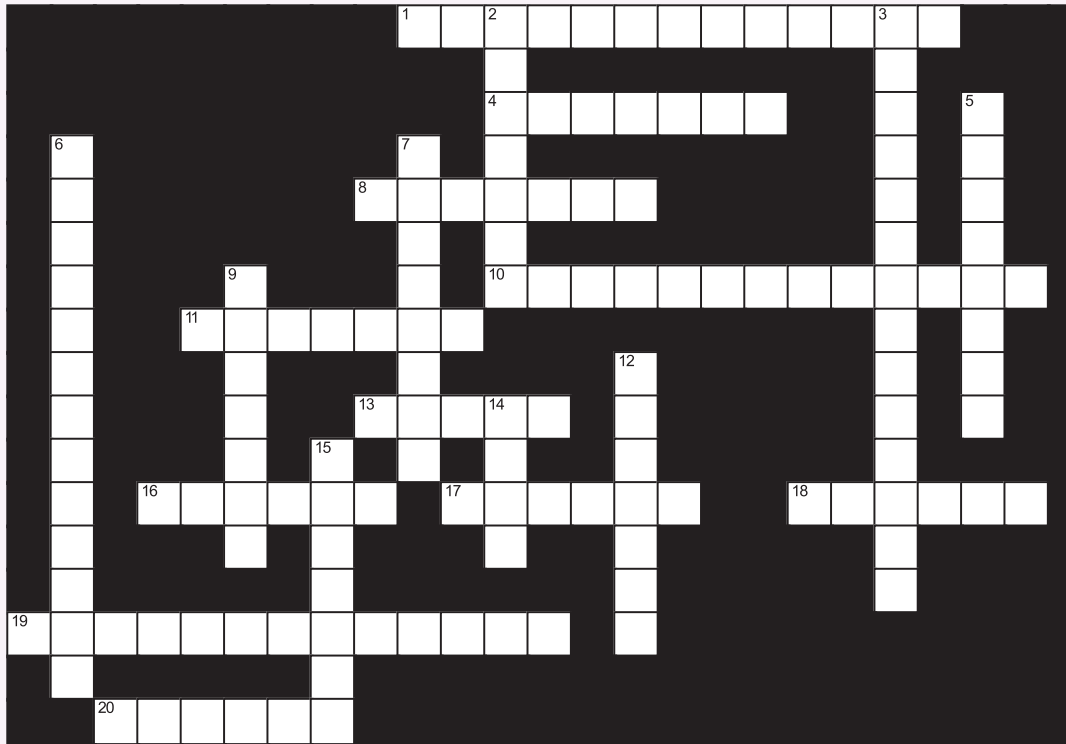
Fill the blanks in following sentences with the proper words given below.

(Confident, Respectful, Aim, Persuaded, Oratory)

1. is a prepared speech given by an eloquent orator to persuade a group of people.
2. The of oratory is to present an opinion, thought, or a subject to the audience and make them internalize within possibility and in due form.
3. Oratory makes people enlightened, oriented, and both verbally and visually.
4. Imam, preacher, orator, and other speakers who have the duty to address the society should be of customs and traditions.
5. Besides having comprehensive knowledge of the subject, imam and khatib should be , and he should act comfortably and naturally with his feelings.



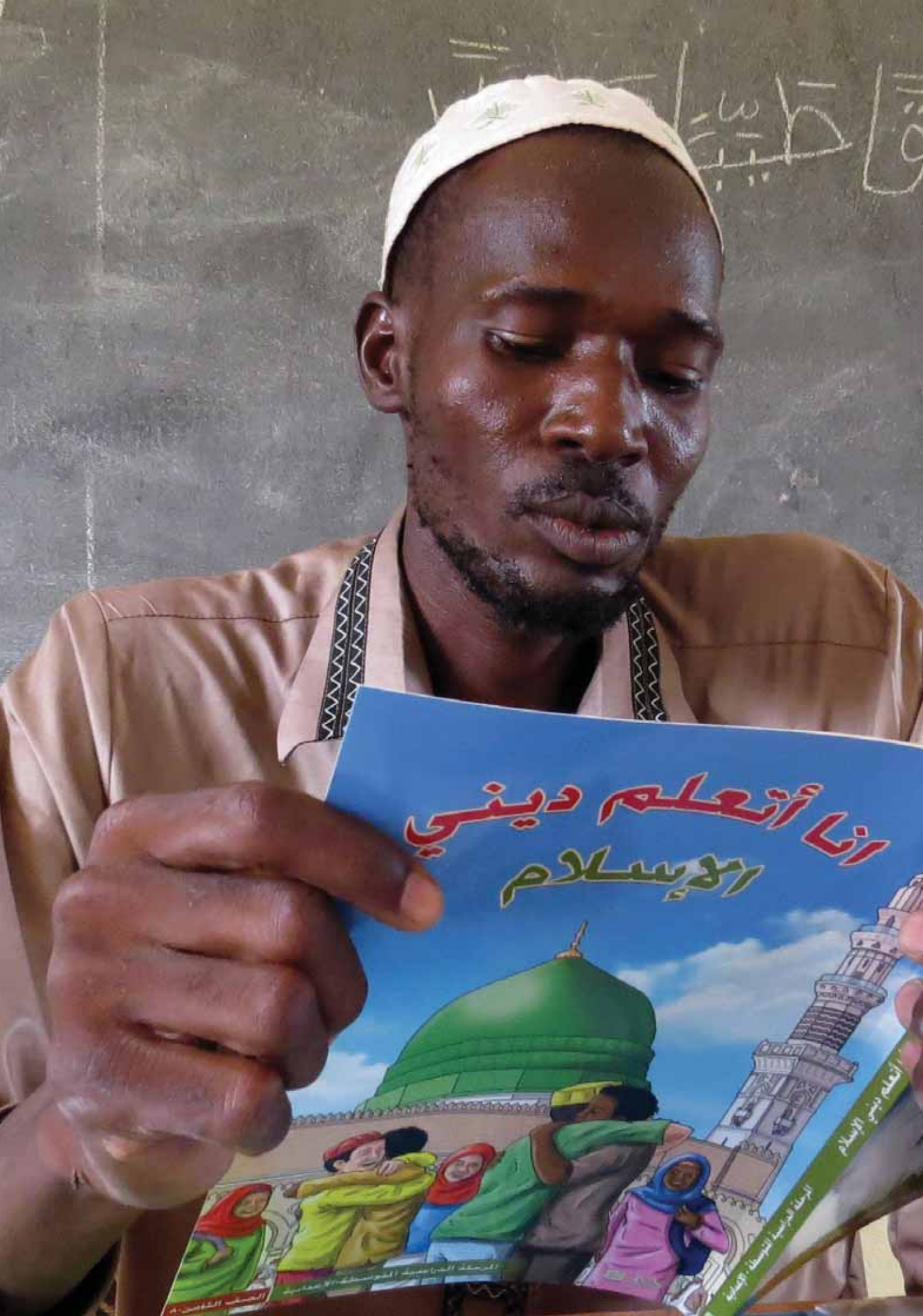
CROSSWORD PUZZLE QUESTIONS



1. The place where the Prophet Muhammad invited his relatives to Islam.
4. The one who is not sent as a curser.
8. Directing the word to someone else to tell something.
10. The statement which is told to a Muslim who sneezes.
11. The officer's ability of representation.
13. The call for people to embrace Islam.
16. Differentiating truth from false.
17. The sayings of the Prophet.
18. The reflection of the excitement of the speaker in his face and eyes.
19. Speaking succinctly and plainly.
20. The place where the Prophet's Farewell Sermon was delivered.



2. The ability to place oneself in another person's shoes.
3. The speech delivered by the Prophet Muhammad during his last pilgrimage.
5. A famous Companion of the Prophet Muhammad who was a scholar in the Qur'anic studies.
6. Famous poet who spoke at the fair of Ukaz.
7. The art of speaking eloquently before the public.
9. He who knows himself, knows
12. The contribution of the speaker to his/her speech by facial and bodily expressions.
14. The sentences of the Qur'an.
15. Ignorance, Lack of knowledge.



انا أتعلم ديني الإسلام



أنا أتعلم ديني الإسلام

الوحدة الدراسية الخامسة، الإسلامية

الصفحة الأولى من ٨٠



CHAPTER II: COMMUNICATION IN RELIGIOUS SERVICES AND ITS IMPORTANCE



PREPARATORY STUDIES

1. Research the duties in religious services and the officials who fulfill these duties.
2. Search the basic references of the Qur'anic teaching and write an essay on them.
3. Research the subject of Irshad (guidance) and Tabligh (conveying the message) from primary resources.
4. Discuss in class the importance of introducing oneself to the audience in religious services.
5. Search the methods of communication in religious services and discuss them in class.

A. THE TASKS OF BEING AN IMAM AND KHATIB IN RELIGIOUS SERVICES

Religious service means to fulfill the task of informing the community about religious matters. This job is performed in accordance with the needs. For example, it may be about how to perform a worship, or it may be teaching people a behavior by means of talking about them.

The qualified people who perform this duty are called imam and khatib. One must be an expert in this field, well educated about religion, and have knowledge and ability.

The fulfillment of religious services is carried out under the governance of an institutional organization. This differs from country to country. For instance, in Turkey this duty is performed by the Presidency of Religious Affairs.

Training of those who will take part in religious services should be carried out by the institutions of religious education under the supervisions of experts. Likewise, these institutions differ according to the conditions of each country. In Turkey, this type of education and training is provided by Imam-Khatib High Schools and the Faculties of Theology.

a. The Duty of Being Imam and Khatib

In religious services, those who are in direct communication with the community are imams. Imam is the one who leads and guides the community. In particular, he is the one who leads the congregational prayers. The job performed by an imam is called imamate. Khatib is the one who eloquently and effectively addresses the congregation either on pulpit or on a platform for different occasions. In this sense, the one who fulfills both of these two jobs is called imam and khatib.

In fact, imamate is a duty that has begun with the Prophet Muhammad. The Prophet himself was the first imam. Because of the importance of this task, the Prophet (pbuh) expresses the characteristics of this duty in one of his sayings as follows:

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ (ض) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَعَمْ) يُوْثُّمُ الْقَوْمَ
أَقْرَبُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً
فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا وَلَا يُؤَمِّنُ الرَّجُلُ الرَّجُلَ فِي
سُلْطَانِهِ وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ.

Narrated from Abu Masud Uqbah Ibn Amr al-Badri al-Ansari, the Prophet (pbuh) said:

“Let the one who is most knowledgeable about the Qur’an and who recites the Qur’an best be imam. If they are equal on the knowledge of the Qur’an, let the one who is most knowledgeable about the sunnah; if they are equal on the knowledge of sunnah, let the one who migrated first; and

if they are equal regarding migration, let the one who is older. Do not try to be imam where there is an authority without his permission. Do not sit the special place of the host in his house without his permission."²³

The Prophet encouraged his followers to perform their prayers with congregation as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ (صَلَعَم) قَالَ:
صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

Narrated from Ibn Umar (may Allah be pleased with them), the Prophet (pbuh) said:

*"Prayer performed by congregation is twenty seven degrees superior to the prayer performed singly."*²⁴

In another hadith, to emphasize the importance of performing prayers in congregation the Prophet commands as follows:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ (صَلَعَم) قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ،
لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمِّ
النَّاسَ، ثُمَّ أَخَالَفَ إِلَى رَجَالٍ فَأَحْرَقَ عَلَيْهِمْ بَيْوتَهُمْ .

*"By Him in whose hand my soul lies, I was about to order to collect firewood, and then order someone to recite Adhan, and then order someone to lead the prayer, then I would go to the houses of those who did not attend the congregation, and burn their houses when they are inside."*²⁵

b. The Duty of Muezzinship

Muezzin is the person who recites adhan and calls believers to prayer and some other religious and communal activities. In Islamic religious terminology, it means the person who recites adhan at mosque, invites people to perform prayers in congregation, keeps the order inside the mosque, recites iqamah (the actual call for prayer), and sometimes leads the recitation of glorifications at the end of prayers. And the office of muezzin is called muezzinship.

Adhan is the sign of Islam. It started to be practiced in the first year after Hijra. Muslims are invited to prayers by reciting the adhan five times a day. In other words adhan is the public announcement that it is the time for prayer. The statements of adhan express the basic principles of Islam. The Prophet (pbuh) encourages the recitation of adhan:

وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ
لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ - أَوْ بَادِيَتِكَ - فَأَذَّنْتَ لِلصَّلَاةِ،

23. Muslim, Masajid, 290.

24. Bukhari, Adhan, 30; Muslim, Masajid, 249. See also: Nasai, Imamah, 42; Ibn Majah, Masajid, 16.

25. Bukhari, Ahkam, 52; Adhan, 29; Muslim, Masajid, 251-254. See also, Tirmidhi, Salat, 48; Nasai, Imamah, 49.

فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جَنَّ،
وَلَا إِنْسٍ، وَلَا شَيْءٍ، إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ .

Narrated from Abdullah Ibn Abdurrahman Ibn Abu Sa'saa, Abu Said al-Khudri told him:

*"I see you like sheep and wilderness. Whenever you are with your sheep on in the wilderness and pronounce adhan for the prayer, raise your voice. For whoever hears the adhan, whether a human, a jinn, or any other creature, will bear witness for the one who recites adhan on the Day of Judgment."*²⁶

The importance of this duty is mentioned in another hadith as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ يَعْلَمُ
النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ
لَاَسْتَهْمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ
مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا .

Narrated from Abu Hurairah, the Prophet (pbuh) said:

*"If the people knew the reward for pronouncing the adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward for attending the congregation in the mosque early, they would race for it. If they knew the reward of 'Isha (the Night Prayer) and Fajr (the Dawn Prayer) in congregation, they would come to fulfill them even if they had to crawl."*²⁷

One should observe some manners in respect to adhan. In order to act in accordance with the traditions of the Prophet (pbuh), one should either quietly repeat the statements of adhan after muezzin, or be quiet and listen to adhan.

The duty of muezzinship has come to this day since Bilal al-Habashi recited adhan for the first time. Recitation of adhan is considered like an art in our civilization. It is ornamented with the traditional music. Adhan is pronounced in different makams (melodic tunes) for each prayer.

Muezzin, at the same time, is the assistant of imam. He performs the duties of imam in his absence. Cleanliness and organization of the mosque, and opening and closing it are some of the duties of muezzin.

c. The Duty of Instructorship of the Qur'an

Instructorship of the Qur'an is the task of teaching how to recite the Qur'an to those who do not know how to recite it. Qur'an teaching is a duty performed since the first years of Islam. The Prophet (pbuh) himself performed this duty and encouraged his followers to perform it:

26. Bukhari, Adhan, 5, Tawhid, 52, Bad' al-Khalq, 12. See also Nasai, Adhan, 14.

27. Bukhari, Adhan, 9, 32, Shadah, 30; Muslim, Salah, 129. See also Tirmidhi, Mawakit, 52; Nasai, Mawakit, 22.

وعن عثمان بن عفان (رض) قال: قال رسول الله (صلعم):
خيركم من تعلم القرآن وعلمه .

Narrated from Uthman Ibn Affan, the Prophet (pbuh) said:

*"The best among you are those who learn and teach the Qur'an."*²⁸

وعن عائشة رضي الله عنها قالت: قال رسول الله (صلعم):
الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة، والذي يقرأ القرآن
ويستتغ فيه وهو عليه شاق له أجران .

Narrated from Aisha (r.anha), the Prophet (pbuh) said:

*"The one who recites the Qur'an proficiently is associated with the noble and righteous angels who bring the revelation. And the one who recites it with difficulty will have a double reward."*²⁹

وعن أبي هريرة رضي الله عنه قال: قال رسول الله (صلعم): وما اجتمع
قوم في بيت من بيوت الله يتلون كتاب الله، ويتدارسونه بينهم، إلا نزلت عليهم السكينة،
وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده.

Narrated from Abu Hurairah, the Prophet (pbuh) said:

*"If a group assemble in one of the houses of Allah (mosques), and recites the Book of Allah, and discuss about it, there would descend upon them tranquility, and mercy would cover them, and the angels would surround them. And Allah mentions them among those who are in His presence."*³⁰

Learning the Qur'an is an obligation and an act of worship for Muslims. Recitation of the Qur'an is obligatory to perform some acts of worship, for instance the daily prayers.

d. The Duty of Irshad and Tabligh (Delivering the Message of Islam)

Imam and khatib who performs the religious services should not restrict his duty only with the place of worship. He also has the duty of irshad and tabligh i.e. delivering the teachings of Islam to others, and this duty should mostly be performed outside the place of his duty. Religion is a something that plays a role in every aspect of a person's life. Introducing Islam to people with its all aspects is the main duty of imams and khatibs. More particularly, reminding people by going out in public the social relations between people, business ethics, the institution of family, actions towards elders and young, moral principles, protecting the environment, valuing other creatures are some of the duties

28. Bukhari, Fadail al-Quran, 21. See also Abu Dawud, Salat, 349; Tirmidhi, Fadail al-Quran, 15; Ibn Majah, Muqaddimah, 16.

29. Bukhari, Tawhid, 52; Muslim, Musafirin, 243. See also Abu Dawud, Salat 349; Tirmidhi, Fadail al-Quran, 13; Ibn Majah, Adab, 52.

30. Muslim, Dhikr, 38. See also Abu Dawud, Witr, 14; Tirmidhi, Qiraah, 12; Ibn Majah, Muqaddimah, 17.

of imam and khatib in relation to enlightening and informing people. Fulfillment of these religious services is called *irshad* and *tabligh*.

Irshad: The lexical meaning of *irshad* is to guide, to lead, and to show the straight path. As a religious term, it means inviting the believers to perform their religious duties. From another aspect, it is to introduce Islam to non-Muslims, and try to convert them into Islam, and invite those who are Muslims but not acting in accordance with the commands and prohibitions of Islam to the right path.

This duty must be performed by those who are qualified in religious sciences. The endeavor of helping people to obtain the happiness both in this world and in the Hereafter, inviting them to the truth, straight path, good deeds, and kindness, and keep them away from all kinds of evil is an important duty of imam and khatib.

Tabligh: The term *tabligh* literally means to convey, to announce and to explain. In religious terminology, it is one of the compulsory characteristics of the prophets, and it means to convey the divine messages that came as revelation without hiding any of them, and without making any subtractions or additions by the prophets to the people.

This is mentioned in the Qur'an as follows:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

"O Messenger! Announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. Allah will protect you from the people..."³¹

The Prophet has performed both of these duties perfectly in his lifetime. In a way, those who perform religious service take the place of the Prophet's imamate. These duties directly bind the religious officials.

B. KNOWING ONESELF AND THE AUDIENCE IN RELIGIOUS SERVICES

Imam and khatib should first know himself, i.e. his qualification of duty, and then the audience, the community he will serve. Both these points are essential for the success in religious services. Particularly, it is essential to know the cultural level, degree of knowledge, and the social needs of the audience.

In general, the cultural level of the community, their social status, relations with the environment, changes and developments are different. The level of people is not equal with each other. In this respect, a middle path should be followed while offering religious services.

عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا مَرَّ بِهَا
سَائِلٌ فَأَعْطَتْهُ كِسْرَةً وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ فَأَقْعَدَتْهُ فَأَكَلَ فَقِيلَ لَهَا فِي
ذَلِكَ فَقَالَتْ قَالَ رَسُولُ اللَّهِ (صَلَّمَ): أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ

31. Al-Maidah 5: 67.

- Narrated from Maimun Ibn Abu Shabib (r.a.), he said:

One day a beggar came to Aisha (r. anha), and she gave the beggar a piece of bread. Another man who was wearing nice clothes came to her. She had him sit down and offered him food. When she was asked about her actions, she replied: the Messenger of Allah (pbuh) said:

“Treat people according to their ranks.”³²

وعن عائشة رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ كَلَامُ رَسُولِ اللَّهِ (صَلَعَم)
كَلَاماً فَصِلاً يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ

Aisha (r. anha) said: *The Messenger of Allah (pbuh) spoke in a distinct manner so that anyone who listened to him could understand.*³³

عن أَنَسٍ (ض) أَنَّ النَّبِيَّ (صَلَعَم) كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ،
وَإِذَا أَتَى قَوْمَ فَسَلَّمَ عَلَيْهِمْ سَلَامًا عَلَيْهِمْ ثَلَاثًا.

Anas (r.a.) said: *The Prophet (pbuh) used to repeat a sentence thrice, so that the people could understand it properly. And he used to greet thrice when he met a group and greeted them.*³⁴

Imam and khatib should improve himself in all aspects. He should acquire knowledge on social and cultural subjects as well as religious matters. He should keep up with technology, and be able to use devices such as computer. Moreover, he should be skilled on first aid, medicine, driving, mending, modification, and other practical subjects needed in daily life. Because he is someone who leads the community, is someone who is consulted and asked for help.

Imam and khatib should live together with the community he serves. He should establish contact with the people based on trust, respect, and dignity, and share their happiness and sadness. He should arrange organizations that improve his communication with the people such as picnics, competitions in different fields, visits to historical places, and umrah tours. Such organizations strengthen the brotherhood and friendship among people, and increase sharing and solidarity.

C. COMMUNICATION IN RELIGIOUS SERVICES

Communication is generally defined as the exchange and transmission of thoughts and feelings between people (Cüceloğlu, 1993). The aim of communication is to create a mutuality of information, thoughts, and behaviors between the receiver and transmitter (Açıkgöz K., 1994).

From religious approach, communication should be a process that strengthens the bonds of brotherhood, sharing, and friendship and ensures their continuity. This is the requisite of living together in a society rather than living individually. Communication is not a one-sided activity. It is a phenomenon with mutual aspects. People come together for communication mostly to fulfill religious duties. Those duties can be listed as five daily prayers in congregation, Friday prayer once

32. Abu Dawud, Adab, 20.

33. Abu Dawud, Adab, 18.

34. Bukhari, Ilm, 30, Isti'zan, 30. See also Tirmidhi, Isti'zan, 28.

a week, festival prayers twice a year, pilgrimage to Ka'bah every year, minor pilgrimage (umrah), funeral prayers, marriage ceremonies, circumcision ceremonies, religious talks and classes, etc. The importance of each and every of such events in communication reveals itself by means of its results.

a. The Importance and Basic Principles of Communication

Communication is an action that has great importance in the contemporary ages. It is a significant phenomenon not only in term of technical developments and providing services, but also enabling individuals get in touch with other individuals or communities. It shows its efficiency in all spheres of life. It is a significant term especially for education and human affairs. People communicate with each other even they are aware of that fact or not. This can sometimes be by talking and sometimes by staying silent or sometimes even by expressing it in the form of a manner.

Communication is the essence of providing service in the context of education and human affairs. The essential point here is to be able to establish healthy communication. Both parties should understand each other, and the message should be transmitted properly and without any missing part. What is aimed by this is to create awareness of the fact that the result of this process is a positive achievement.

We must have basic principles for a successful communication. If we want to influence and guide the audience, and make some changes, we should follow these principles. First of all, we should not forget that our audience is also human beings. We should respect and esteem them. We should talk to their level of knowledge and culture. We should not use exclusivist and offensive language. We should be natural, and away from factitiousness and exaggeration. We should not neglect using body language. We should know what, where, to whom, how long, and how to speak. If our aim is to establish a healthy communication, it is necessary to fulfill this in the best way and by using the appropriate method in accordance with the mission that we undertake.

b. The Basic Elements of Communication

Communication is a mutual exchange of information, feelings, and ideas. Elements that constitute communication can be listed as the transmitter (agent), the message, and the recipient. Communication takes place by activating these three elements. Transmitter is the person who knows religion and conveys it to the groups around him/her. Message is the combination of the set of thoughts and religious knowledge. Receiver is the element who listens to and discerns the information that comes from the source. Technically, this is similar to the operation of mobile telephone network.

In religious services, imam and khatib is the source; the message is the commands and prohibitions of the religion; and the receiver is the congregation. Imam and khatib carries out this process by reaching the audience through delivering speeches and sermons in mosques, organizing conferences and seminars in various other places, and by using other methods of presentation.

c. The Importance of Language and Body Language in Communication

Talking is the basic means of communication among people. Wishes, desires, feelings, thoughts, experiences, and knowledge are transmitted by talking. People are thinking and speaking beings. Speaking is a part of daily life. Wishes and troubles are transmitted by talking.

Talking is an effective method of communication in all aspects of life. People generally communicate with each other by talking in business life, education, at home, in streets.

Speaking is one of the most effective methods. Informing people, attracting their attention, enlightening, persuading, and motivating them is carried out by speaking. Language is the instrument of speaking. Words are the meaningful utterances pronounced by the tongue. That is why these words should be chosen wisely, used in proper place, and in accordance with the object targeted by the speech. Allah the Almighty states in a verse:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“Due to the mercy of Allah, you deal with them gently. If you had been rude and hard hearted, they would certainly have dispersed from around you. Pardon them therefore, and ask forgiveness for them, and consult them in the matter. When you have decided, then rely upon Allah. Surely Allah loves who rely (upon Him).”³⁵

فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

“Speak to him gentle word, that he may take warning or fear.”³⁶

There is a famous Turkish proverb “Tatlı dil yılanı deliğinden çıkarır which can be roughly translated as You can catch more flies with honey than with vinegar.” It is stated in another proverb: “اِذَا كَانَ الْكَلَامُ مِنْ فِضَّةٍ فَالسُّكُوتُ مِنْ ذَهَبٍ” “Speech is silver, but silence is gold.”

The speech should be smooth. Because smooth words immediately show their influence. It is proven by experiments that nice human voice has more persuasive effect. Shouting is not influencing the audience.

The usage of language is very important. Since it is very difficult to control what to say, the meaning of the words also becomes very important. One should think about every word before speaking, and consider if it fulfills the needs in terms of its benefits and harms.

Using body language effectively and properly is another dimension of communication. Body language is increasing the effect of the subject by movements along with the speech. By means of body language, people share their wishes, feelings, thoughts, and needs with others. The important point here is to use the body language in a controlled way. Of course, it is not possible to control our movements as much as we control our words. The reactions of our face and our movements must be coherent with our statements.

Body language consists of gestures and mimics. Using facial muscles to signify a particular meaning constitutes mimics; movements of head, hand, arm, foot, and leg or the usage of entire body constitutes gestures.

Gestures and mimics are the movements that support the feelings and thoughts, and materialize them. For example, dislike against something can be expressed by making a wry face while approval and like can be shown by smiling.

Body language strengthens the effectiveness of the message of the subject. Those who fulfill the religious services should always pay attention to this method.

35. Al Imran, 3: 159.

36. Ta-Ha, 20: 44.

d. Problems of Communication in Religious Services

Even though people are well intentioned and insightful, there may be some disagreements between them. This is a natural result of human nature. Every people's level of patience differs from each other. Yet, this must not be a continuous situation. Anger and fury must be restrained; emotions and feelings must be kept under control.

It is possible to experience such problems especially among people who are in communication with others all the time because of their nature. Yet this must not be a factor that affects the communication or break it off. On the contrary, one should look for the ways to improve communication and make it healthy.

It is inevitable that imams and khatibs who live among society all the time as part of their job experience some problems related to communication. Those are mostly the problems caused by the targeted audience. The structure of the congregation, their level of education, social status, economic condition, and age are some of the effective factors. The congregation acts differently on this point. For instance, while some old people do not want children in the mosques because they make noise, others approve their attendance to the congregation. Lengthening or shortening the prayers can be given as another example to this issue. We can give more examples.

All of these are the problems that a religious official can experience. An imam and khatib must be prepared to face such problems. He should observe his congregation, analyze people and their actions, and develop some techniques and skills to communicate with them.

Imam and khatib should be patient, cheerful, warm hearted, and respectful. And he should deliver his speeches with soft words. He should follow the rules that are stated in the following hadith:

عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ
يَسِّرًا وَلَا تُعَسِّرًا وَبَشِّرًا وَلَا تُنْفِرًا وَتَطَاوَعًا وَلَا تَخْتَلِفَا.

Narrated from Abu Musa, the Prophet (pbuh) sent him and Muadh to Yemen as officials and said to them, ***“Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other.”***³⁷



37. Muhammed Fuad Abdulbaki, *Müttefekun Aleyh Hadisler*, (jihad and siyar) p. 467.

READING TEXT



HADITH OF GABRIEL

عَنْ عُمَرَ بْنِ الْخَطَّابِ (ض) قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ (صَلَعَم) ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ (صَلَعَم) فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ (صَلَعَم) الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

Umar Ibn Khattab said:

One day when we were sitting in the company of the Apostle of Allah (pbuh), a man with pure white clothes and extraordinary black hair came. There were no signs of travel on him, and none of us recognized him. He sat with the Prophet (pbuh), he knelt before him, placed his palms on his thighs and said:

- O Muhammad, inform me about Islam.

The Messenger of Allah (pbuh) said:

- "Islam implies that you testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, and you perform prayer, pay zakat, observe the fasting of Ramadan, and perform pilgrimage to Kaaba if you are able to."

The man said:

- You have told the truth.

It amazed us that he asked the question and then approved the answer. The man said:

- Now inform me about faith.

The Messenger of Allah (pbuh) replied:

- “That you affirm your faith in Allah, in His angels, in His books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.”

- You have told the truth, the man confirmed again, and asked:
- And what is ihsan (performing good deeds)?

He said:

- “That you worship Allah as if you are seeing Him, for though you do not see Him, He verily sees you.”

- You have told the truth, said the man again, and then asked:
- When will be the Day of Judgment?

The Prophet answered:

- **“The one who is asked knows no more than the one who is asking.”**
- Then tell me some of its indications, the man said.

The Messenger of Allah said:

- “The slave girl will give birth to her mistress, and you will find barefooted, destitute goat herds vying with one another in the construction of magnificent buildings.”

The man went on his way, and I petrified for a while. Then the Prophet (pbuh) said to me:

- **“O Umar, do you know who this inquirer was?”**
- Allah and His Apostle know best, I replied.

The Messenger of Allah said:

- **“He was Gabriel. He came to you in order to teach you your religion.”**

(Muslim, Iman, 1, 5. See also Bukhari, Iman, 37; Tirmidhi, Iman, 4; Abu Dawud, Sunnah, 16; Nasa, Mawaqit, 6; Ibn Majah, Muqaddimah, 9.)



EVALUATION QUESTIONS

1. Write down the definition of religious services.
2. What does religious official means in religious services?
3. Write down those who perform this duty in religious services, and define.
4. Who was the first companion in Islamic history who was charged to be a muezzin?
5. What are the methods of introducing oneself to the audience in religious services?
6. Indicate the importance of communication in religious services.
7. Write down the aim of communication from the religious perspective.
8. What is the place of language and body language in communication?
9. Indicate the importance of the hadith of Gabriel in terms of communication.
10. What are the basic principles that are taught in the hadith of Gabriel? Write down.

LET'S TEST OURSELVES

- | | |
|---|---|
| <p>1. Which of the followings is the duty of informing people regarding religious matters?</p> <p>A) Religious services
B) Jihad
C) Amr bi al-Maruf
D) Judicial act
E) Trade</p> | <p>3. Which of the followings is performed in order to notify the time of prayers?</p> <p>A) Town Crier
B) Adhan
C) Amr bi al-maruf
D) Message
E) Lighting a fire</p> |
| <p>2. What is the term used for the person who performs the duty of leading the prayers called?</p> <p>A) Muallim B) Muezzin
C) Imam D) Qadi
E) Muhtesib</p> | <p>4. Which of the followings is the duty that the Prophet defines by praising as <i>"the best among you is the one who ..."</i>?</p> <p>A) is an imam
B) is a muezzin
C) trades
D) Learns and teaches the Qur'an
E) Cultivates</p> |

5. Which of the followings is used in the meaning of guiding and leading people?
 - A) Tabligh
 - B) Irshad
 - C) Jihad
 - D) Nahy an al-munkar
 - E) Muqatalah
6. Which of the followings is the duty that is used in the meaning of conveying, announcing, and explaining?
 - A) Tabligh
 - B) Irshad
 - C) Jihad
 - D) Nahy an al-munkar
 - E) Muqatalah
7. Which of the following concepts is defined as *“the transmission of thoughts and feelings between people”*?
 - A) Correspondence
 - B) Sending messages
 - C) Quarreling
 - D) Communication
 - E) Fighting
8. Which method of communication takes place by gestures and mimics?
 - A) The language of heart
 - B) Body language
 - C) Empathy
 - D) Being thoughtful
 - E) Observation
9. Which of the followings is the term used to express the movements that support feelings and thoughts, and materialize them?
 - A) The language of heart
 - B) Body language
 - C) Empathy
 - D) Gestures and mimics
 - E) Observation
10. Which of the following terms is defined as *“That you worship Allah as if you are seeing Him, for though you do not see Him, He verily sees you”*?
 - A) Islam
 - B) Iman (Belief)
 - C) Ikhsan
 - D) The Day of Judgment
 - E) Hashr (Resurrection)

TRUE OR FALSE

Write “T” for true and “F” for false for the following sentences.

1. (...) Religious service is fulfilling the job of informing the community about religious subjects.
2. (...) In religious services, those who are in direct communication with the community are muezzins.
3. (...) Muezzin is the one who recites adhan and calls people to prayer.
4. (...) The best among you are those who lead the prayer and fulfill the duty of muezzin.
5. (...) The lexical meaning of irshad is to guide, to lead, and to show the straight path.

6. (...) Tabligh is one of the compulsory characteristics of the companions.
7. (...) The one who offers religious services should first know himself i.e. his qualifications for the duty, and then the audience, the community he will serve.
8. (...) The aim of communication is to stop the exchange of information, thoughts, and behaviors between the receiver and transmitter.
9. (...) Communication is a way of mutual exchange of information, feelings, and ideas.
10. (...) Body language is inactivity of gestures and mimics.

FILL THE BLANKS

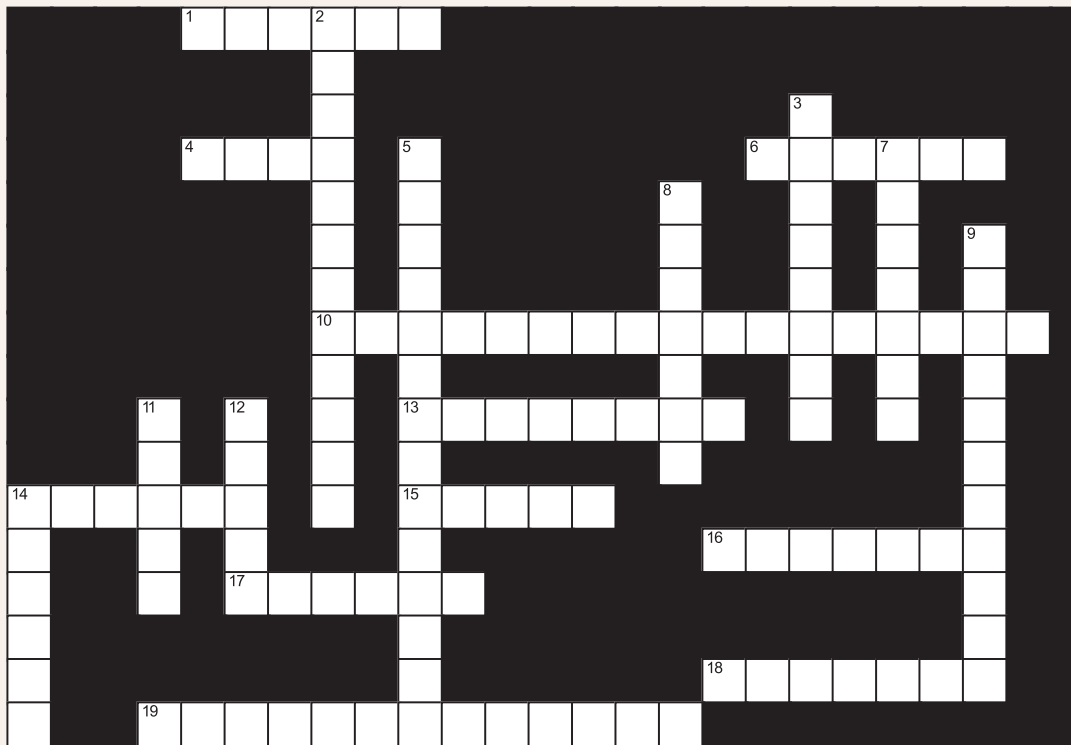
Fill the blanks in following sentences with proper words from those given below.

(Muezzin, Irshad, Words, Khatib, Communication)

1. is the one who addresses the congregation. He leads eloquently and effectively on different occasions either on pulpit or platform.
2. is the person who recites adhan at mosque, invites people to perform prayers congregationally, keeps the order inside the mosque, recites iqamah, and sometimes recites glorifications.
3. is the duty of inviting the believers to perform their religious duties.
4. Mutual exchange of information, feelings, and ideas is called
5. are the meaningful utterances pronounced by the tongue.



CROSSWORD PUZZLE QUESTIONS



1. One of the places inside the mosque.
4. The meaningful utterance pronounced by the tongue.
6. The one who addresses the congregation either on pulpit or platform.
10. Fulfilling the job of informing the community about religious subjects.
13. The tool of speaking.
14. The place where khatib delivers the sermon. Pulpit.
15. One of the wives of the Prophet and one of those who narrated the highest number of ahadith.
16. Speech is silver, but the is gold.
17. To guide, to lead, and to show the straight path.
18. The one who recites adhan and invites.
19. Mutual exchange of information, feelings, and ideas.



2. The prayer that is performed by Muslims once a week by congregation.
3. The best among you are those who learn and teach
5. The one who recites the first adhan.
7. One of the compulsory characteristics of the prophets.
8. The information that is aimed to be transmitted.
9. Prayer performed by congregation is degrees superior to the prayer performed singly.
11. The direction to which Muslims turn during prayer.
12. The platform where preaches are delivered in the mosque.
14. The place where imam leads the prayer. Prayer niche.





CHAPTER III: TYPES OF RELIGIOUS ORATORY AND KHUTBAH (SERMON)

PREPARATORY STUDIES

1. Choose four sermon topics suitable for the current month, and indicate why you have chosen those topics. Then discuss the reasons and choices among you.
2. Which factors should be taken into consideration while choosing the subject of a sermon?
3. Try to prepare a sermon on the topic of “religious services”.
4. Try to read the “introduction (*muqaddimah*)” section of a sermon from your memory.
5. Discuss about the points that should be considered while writing a sermon.

A. TYPES OF ORATORY ACCORDING TO THEIR SUBJECTS

In accordance with the emerging needs, different kinds of speeches are delivered. Those speeches are with specific subjects and purposes, and the speakers are experts and qualified people. They are professionals, experienced and experts in their fields. Those speeches are named according to their types in literature:

a. Political Oratory:

Speeches delivered by politicians on the subjects of politics. Those speeches are generally about governance of the country, vital problems of public, or international relations.

b. Military Oratory:

These are usually motivational or informative speeches generally delivered by a commander when addressing the soldiers under his command. What is generally understood by military oratory are the speeches delivered before the battles to cheer the soldiers up, to make them feel confident, and to prepare them to war.

c. Academic Oratory:

These are the types of speeches focused on scientific and scholarly subjects and mostly delivered by academicians. This type of speeches are presented by the experts of a specific field. Since they are delivered with scientific approach, it would not be understood by everyone. Therefore, it addresses to those who have a background on that issue.

d. Judicial Oratory:

These are the speeches given in the courts during a trial. In addition to that, they can be speeches on judicial subjects and issues. This type of speeches mostly aims to achieve justice against injustice. Legal jargon is used in such speeches, and they are shaped in accordance with the laws. One of the ancient philosophers, i.e. Socrates' defense himself before the court is a famous example of this type.

e. Religious Oratory:

Speeches delivered by imams and khatibs or the expert theologians to the believers in different places about religious subjects. This type of speeches may be delivered in different forms such as preach, sermon, conference, conversation, etc. Religious speeches may be delivered in various places especially in mosques.

B. TYPES OF ORATORY ACCORDING TO THEIR FORMS

a. Conference:

Scientific and academic speeches delivered to explain a certain subject, an original opinion or a thesis in huge halls to an audience who have a background. In a conference, an expert examines a

subject in a detailed way. The object of a conference might be to teach something, to add new interpretations about a subject, and to present fresh ideas about the solution of a problem. Conferences are mostly about literature, and do not aim to excite or persuade people. That is why in a conference, a speech is given based on a written plan. There can be a question session in the end if it is necessary.

b. Ceremonial Speech:

Those are the formal speeches delivered in order to commemorate an important day, event or a person, or for the beginning or end of an important event.

c. Allocution:

It means telling an opinion or a feeling about political or national subjects to a large mass of people of different levels. Those are written and prepared speeches, and might be delivered in a vibrant style by benefiting from documents and evidences.

d. Address:

is delivering a topic to an audience by using succinct and effective statements with a short and spirited style. Friday sermons can be listed among this kind of oratory.

e. Conversation:

Expression of opinions and thoughts on different topics with an intimate and warm style without being prim and formal. Conversations are generally speeches given to a small number of people in small places.

f. Open Session:

Collective discussion of a subject, and its critical examination from different aspects by experts of that field. In open sessions there is a person who leads the event, and gives the speakers right to speak one by one, and every speaker has the right to speak at least a couple of times.

g. Debate:

Discussion of two or more groups on a subject. Each group defends a different aspect of the subject and criticizes the views of their opponent. Debates that are conducted by a moderator are held in a competitive atmosphere. The accuracy of the thesis defended in the debate should be proven by presenting evidences.

h. Panel:

It is examination of a subject from different aspects by a couple of experts. Under the directions of a moderator, different opinions about that issue are presented in panels. It is held as a conversation rather than a discussion. There might be a question and answer session after the panel.

i. Symposium:

It is a type of speech given by the experts one after another about various aspects of a subject. Those events are held in huge halls by addressing to a wide number of audiences. Those who are interested in the subject attend only as listeners. Speakers talk for a determined time, and the experts of that field negotiate the subject and present their critiques and opinions. In symposiums, subjects are examined with a scientific style and based on a written text.

j. Monologue:

is the type of speech generally given by a person about the current issues in a witty style. Gestures and mimics are often used in monologues, and imitations can be performed.

k. Dialogue:

Mutual discussion of two people on stage. Speakers mutually express their opinions on a subject in a certain order.

l. Media Speeches that are delivered on radio, internet, and TV:

These speeches can be in the form of monologue, dialogue, open session, or debate. Because there is not any active audience, it is not possible to get reactions. Tone of voice and warmly expression are effective rather than gestures and mimics.

C. RELIGIOUS ORATORY AND ITS TYPES**a. Khutba (Sermon):**

It is delivered on a minbar (pulpit) in the mosque on Fridays and festival days. In a khutba, prayers to God, praises upon the Prophet (*salat* and *salam*), and information that include advice to the audience are delivered by a specific plan. In addition to giving information, it is aimed by a khutba to address to the feelings of the congregation. The subject of a khutba is determined in accordance with the weekly agenda of the Muslim society.

b. Wa'z (Preaching):

It is the type of speech that is delivered on a special seat called *kursi* in the mosque before or after performing prayers. *Wa'z* might be longer and more detailed than a *khutba*. The purpose of *wa'z* is to inform the believers on religious subjects.

There are other types of religious oratory that are delivered outside the mosque. Conferences, panel discussions, religious broadcasting made through media, conversations are some of the examples of religious oratory.

D. THE MATERIALS FOR RELIGIOUS ORATORY AND THE WAYS TO GATHER THEM

The goal of religious oratory is to tell and teach people the commands and prohibitions of Islam. This is mainly the duty of imam and khatib. Imam and khatib should refer to basic reference books while performing this duty. This must be the Qur'an and Sunnah of the Prophet in the first place. The Qur'an calls this duty with several terms such as *amr bi al-maruf wa nahy an al-munkar* (enjoying the right and forbidding the wrong), *tabligh* (conveying the message), *irshad* (guidance), *advice*, *dawah* (invitation), *tabshir* (preaching), *inzar* (warning), and such terms. Hence, this duty requires to address people in the best way. Our Lord teaches us the method of performing this duty as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good advice...”³⁸

In another verse, it is stated:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

“Tell My servants that they speak which is best...”³⁹

Allah commands us to advice those who are in the wrong path by effective and eloquent speech rather than arguing and opposing them as follows:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

“Those are the ones of whom Allah knows what is in their hearts, so turn away from them, and admonish them, and address them effectual words concerning themselves.”⁴⁰

The materials that can be used in religious oratory are determined. Khatib refers firstly to the Qur'an and Sunnah of the Prophet. Then he/she refers to other Islamic sciences and sources. While doing so, he/she must know how to benefit from these sources. He/she must be careful in choosing the sources and transmitting the information he/she finds in them.

Khatib must know the method of how and from where to get find a solution to the problem that is asked to him/her or the subject that is needed to be known. That is why he/she should have a strong background, and constantly improve himself/herself. He/she should be able to reach instantly the sources to find the answers to the questions that is asked to him/her and the subjects that need to be explained to the community.

*While gathering materials about the subject, khatib should first refer to the verses of the Qur'an and their translations. To understand and convey them correctly, he/she should take into consideration their different exegeses and interpretations. He/she should prefer notable, and contemporary and reliable exegeses on the subject. He/she should refer to *al-Mu'jam al-Mufahras Li Alfazh al-Qur'an* or other indexes of the Qur'an. Moreover, he/she should examine the indexes found at the end of the translations.*

Sayings of the Prophet Muhammad i.e. ahadith are our secondary materials in religious speeches. One should be sensitive while referring to ahadith. It is necessary to know the level of authenticity of ahadith in order to use them in speeches. We should prefer authentic and reliable ahadith in our speeches as much as possible. That is why it is important to refer to *Kutub al-Sittah* (the six hadith books) and *Kutub al-Tis'ah* (the nine hadith books), and the books of important hadith scholars such as *Bukhari, Muslim, Abu Dawud, Nasai, Ibn Majah* etc. In addition to this, we can use the books *Riyadh al-Salihin* and *al-Tarhib wa al-Tarhib* because they contain ahadith about the subjects of sermons and preaches.

38. Nahl 16: 125.

39. Isra 17: 53.

40. Nisa 4: 63.

Verses and ahadith which are the most important materials of religious oratory should be included to oratory, and the topics should be explained within the context of verses and ahadith. Examples from the life of the Prophet Muhammad and other prophets, parables about the lives of religious leaders, and some noteworthy incidents can be told for a better comprehension of the topic. Such stories can be found in siyar (biography of the Prophet Muhammad) and the books on history of Islam. Books about the lives of the companions and religious stories should always be among the sources we refer for oratory.

If the topic is related to Islamic law, he/she should read and do some research from the books of Islamic law. In addition to that, before preaching on a subject, it would be appropriate to read preaches on the same subject from the books of oratory.

E. THE TASK OF DELIVERING A SERMON AND THE SERMON

Khutbah (sermon) is a type of religious oratory that has its unique provisions, parts, preparation, the place and time for its deliverance. The lexical meaning of khutbah, which is an Arabic word, is the speech that is delivered to address, to speak to people, and to persuade them. In religious terminology, it means a speech that is delivered by a khatib (preacher) on a minbar (pulpit) on Fridays and festival days. The aim of khutbah is to enlighten and inform the congregation.

The word khatib that is derived from the same root with the word khutbah means the one who delivers effective and pleasant speeches before the community. Along with informing people, khatib also undertakes a role to persuade people. That is why in the past it was a special duty along with the imamate, and those who did not have “the Certificate of delivering a sermon (khitabah)” were not allowed to deliver sermons.

The khutbahs delivered during the time of the Prophet Muhammad (pbuh) were simpler than the khutbahs of today. In the later periods, some sections were added to the khutbah. For instance, during the governorship of Abdullah ibn Abbas in Basra, a special section for supplicating to Allah for the caliph was added. The **90th verse of chapter al-Nahl** which is recited at the end of khutbahs was first begun to be recited during the caliphate of Umar ibn Abdulaziz (as opposed to the former statements that criticize Ali) and it has continued until today.

The tradition of delivering khutbah started during the migration and has continued to this day. Because Friday prayer is not valid without delivering a sermon. A khutbah is a part of the phrase “remembrance of Allah” mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“O you who believe! When the call is made for the prayer on the day of Jumu’ah (Friday), then haste onto remembrance of Allah, and leave trading. That is better for you, if you only knew.”⁴¹ That is why, khutbah is obligatory as Friday prayer is. When we examine the history of Islam, we see that those who were considered worthy to be imam were also in charge of the duty of khatib as well. For this reason, religious oratory is the most irrevocable of the types of religious oratory.

41. al-Jumu’ah, 62: 9.

From the time of the Prophet Muhammad (pbuh) until today, religious speeches are delivered to the believers from the pulpit. However, at the time of the Prophet (pbuh) and caliphs, khutbah was not only a religious advice. In addition to this, it has some other characteristics such as announcing social, economic, administrative, and military judgments, and expressing official opinions about developing situations. These points show that sermons have followed actuality.

In sum, in early days of Islam, Friday sermons were seen as the performance of some type of ceremonies. It is an act of worship, or a part of an act of worship, a means to convey the commands of Allah to the believers, and an activity of religious education. It is a simple and decent way to raise true believers.

F. CHOOSING THE TOPIC OF KHUTBAH

Khutbah is the means to tell the Muslims from different cultural levels who gather in the mosque for Friday prayer the religious principles and the Islamic views about an incident that took place in the previous week and attracted the attention of community, and to enlighten them.

To deliver a successful khutbah, it is necessary to be prepared on the following three points:

- a. Choosing the topic
- b. Planning and preparation
- c. Presenting

The first problem that a khatib faces is choosing a good topic. Then he would face the phase of “a good preparation”, and then “a successful presentation”.

As it is for all types of oratory, there are some elements that affect or help while choosing the topic of khutbah. Those are to know that the speech is delivered

- To whom?
- To what?
- For what purpose?

If those elements are known, then it would be helpful to determine;

- What to talk?
- How to talk?
- In what order to talk?

Then, the first thing to know while choosing the topic is the conditions of the congregation, and their qualifications and needs.

Secondly, it must be known if there is any special matter that the community is sensitive about.

While choosing the topic of the khutbah, the khatib:

- a. Checks the environment through his observations.
- b. Tries to detect the wishes of the addressee.

This is in a way acting towards the environment like a sociologist.

When choosing a topic, the conditions of the day and society should be taken into account. The first thing to pay attention while choosing the topic of khutbah is to find a subject that the congregation is sensitive about. And sometimes even though the congregation is not aware, imam-khatib can determine a subject that the congregation needs most. This is the natural result and necessity of the duty and authority of a khatib to educate and guide the congregation.

Khatib must choose and prepare the subject of the week from that week. It must be up-to-date at this point as well. Khatib must follow the holy days while determining the topic. It would be proper as well to take into consideration the important days and events in history that enable to tell the religious principles. Yet, khutbahs on the subjects about repetitive days and weeks should not be delivered exactly the same on the next month. Subjects should be updated, and khatib should not be lazy.

Khutbahs should always be intimate, sensitive, moderate, warning, constructive, educational, announcer of good news, avoider from prohibitions, corrective of the wrong beliefs, and should arise religious excitement, and lead to thinking.

G. PLANNING THE KHUTBAH

Khutbah is prepared and presented according to a determined plan.

Let's try to make a plan that is applicable for all khutbahs without reserving to a specific topic:

a. The addressing sentence: Because khutbah is a speech and there is an audience, it would be proper to start with a short and clear addressing sentence. Khatib should start with addressing statements such as "O respected Muslims!", "My dear Muslim brothers and sisters!", and "O respected congregation!", and repeat these sentences a few times throughout the khutbah to regain the attention of the congregation.

b. Introducing the topic of the khutbah: This is not necessary, yet if there is a benefit in stating it, then it should be stated. However, stating the topic of the khutbah is important in terms of preparing the congregation to listening. Moreover, it would be helpful not only stating the name of the topic, but also on what purpose and in which dimension the topic will be discussed.

c. Remarkable introduction: A masterful introduction prepares the audience to inspiration and increases the effect of the khatib. An incident that took place or heard in that region can be mentioned in the introduction, or the verse or hadith that is recited in the introduction section of the khutbah can be referred.

d. The main body examined with verses and ahadith: In this section, the religious importance of the topic is examined in a clear way in terms of benefits and harms to Muslims. Religious and moral information are given in the light of verses and ahadith, and necessary comments and explanations are made.

e. Important points of the subjects that escaped from the attention, last warnings and advices: A short summary of the topic is presented. A few sentences imposing duty to the congregation can be stated in this section.

f. Concluding with the translation of a verse or a hadith: If the khutbah is concluded with a wish or prayer, a sentence that does not make the congregation say "Amin" should be chosen.

Being without a plan always leads to a mess. It leads to unexpected and undesirable results rather than expected and wanted ones. That is why even a short oratory that consists of a few sentences needs an arrangement, i.e. a little plan.

By considering that khutbah is an inspiration, we should try to prepare and present it within the scope of its characteristics. Learning and following the khutbas and the style of delivering a khutba of the Prophet Muhammad who is introduced us as

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“The best example”⁴² will help us to a large extend.

H. GETTING THE KHUTBAH READY FOR THE PRESENTATION

After choosing a topic and planning the khutbah, one needs to prepare its text, in other words one needs to get it ready for the presentation. Even though it is not the most difficult stage, it is the one that requires most attention and work.

Khatib should spiritually prepare himself for the subject. He should be aware of the fact that the job he is performing was also carried out by the authority of the Prophet (pbuh). He should be conscious that it is a duty of delivering the message of Islam. Therefore, he should be aware of the importance of the spiritual side of his task.

Khatib should begin to prepare khutbah with this awareness. The first thing to do is to find the verses and ahadith related to the topic which is determined as a result of a weekly observations and evaluations. He then should read those verses and sayings of the Prophet before delivering the khutbah in order not to make mistakes during the deliverance of khutbah. After such a preliminary preparation, he needs to figure out to which aspects of the subject he should attach more attention and give weight. The khatib should make a plan first in his mind, then write on a paper a draft around the main idea he has determined, and finally write his sermon according to this plan.

While writing, the khatib should not forget that he is preparing a text to deliver as a speech, so he should chose its style accordingly. Simple, clear, short, understandable words should be used, and attention should be paid to write short, succinct, and strong sentences. Unnecessary, inapprehensible, impolite words and regional accents should be avoided. Khatib should try to be friendly, warm, and nice as if he is having a conversation, and his statements should be precise away from hesitation and indecisiveness.

Since the audience of the khutbah are the ones who come to the mosque, it should not consist of any sentences addressed to those who are not in the mosque.

Khatib should avoid preparing the khutbah in a manner of discussion, because khutbah is the deliverance of a result. It is essential in the khutbah to present the subject in a clear and succinct way. Any unislamic subject and views should not be included to the sermon delivered on the pulpit.

Foreign scientists and intellectuals are not quoted or their names are not cited in the khutbah even to support the meaning of the verses, ahadith and Islamic understanding. Poems also should not

42. Ahzab 33: 21.

be mentioned in a khutbah. Such materials are proper to be used in longer preaches and conferences. In a khutbah, especially Islam is conveyed.

A khutbah that does not consists of verses and ahadith is unthinkable. It is known that the Prophet recited some *surahs* (chapters from the Quran) as a khutbah. He recited chapter al-Qaf (50) frequently in his khutbahs. Some companions even learnt chapter al-Qaf by listening to it in the khutbahs of the Prophet.⁴³

As for the topics of the Prophet's khutbahs, some of the can be listed as the principles of belief, heaven and hell, the blessings that Allah has prepared for His friends, and the torment that awaits for His enemies. The hearths of his listeners would be filled with faith, tawhid, and *marifatullah* (the knowledge of Allah).⁴⁴

The khatib should read the text of khutbah he has written in the light of these thoughts and principles first as a khatib then as a listener. While reading it, he would notice if there are any weak, inapprehensible, hard words (in terms of their pronunciation) and sentences. Then he will replace such words and sentences with understandable and easy ones. Khatib should read the khutbah to another religious official or a friend if possible. If he applies these steps, he would be a "listenable khatib" in a short time.

After the corrections, the text of the khutbah is written one more time. The final version of the text needs to be read one last time, and then the khatib starts to wait the time of the khutbah.

It would be tiring to inculcate the congregation in ten minutes with religious information that will suffice them for a week. Because the khatib gets the chance to meet with the congregation and speak to them about Islam once a week.

Regardless of his experiences, it is not proper for a khatib to try to deliver a khutbah spontaneously. In such occasions, he should at least have the plan of the khutbah with him. Expert khatibs are the ones who can present the text of a khutbah as if they are presenting it spontaneously.

I. PRESENTATION OF KHUTHBAH

The essential part (rukun) of a khutbah is the remembrance of Allah, in other words to say *Alhamdulillah* (Praise be to God), *Subhanallah* (Glorious is God), or *La ilaha illallah* (There is no god but God). In order to fulfill the command "*dhikrullah*" mentioned in the 9th verse of chapter al-Jumu'ah (62), it is necessary to deliver a speech at least in the length of three verses, and to revere Allah.

Khutbah consists of two parts that are separated from each other by a short sitting.

First Khutbah: It contains an Arabic introduction that consists of *hamdalah* (thanking Allah), *shahadah* (manifestation of faith), and *salwalah* (praising the Prophet and his family), and the section of *maw'izah* (good advice).

Second Khutbah: It begins with *basmalah* and *salwalah*, and ends with invocations for believers.

Khatibs deliver khutbah standing on a pulpit, which is a special high place constructed to deliver khutbah. If the khatib is not able to stand, he can deliver it by sitting.

43. See Muslim, Jumu'ah, 5/ 51, *Muslim Şerhi*, IV, 540- 542.

44. Seyyid Sabık, *Fıkhu's-Sünne*, Cüz, II, 275.

Khutbah is delivered before the obligatory cycles of Friday prayer and after the festival prayer on eid days.

1. Conditions for the Validity of Khutbah

Because khutbah is one of the conditions for the validity of Friday prayer, it must be performed according to certain conditions. The number of such conditions varies according the four schools of Islamic law.⁴⁵ According to Maliki school of law, there are nine conditions for validity of khutbah:

1. Khutbah must be delivered before the prayer.
2. Khutbah and prayer must be contiguous.
3. First khutbah must be contiguous to the second one.
4. Khutbah must be delivered in Arabic.
5. Khutbah must be delivered loud enough to be heard by the congregation.
6. Khutbah must be delivered inside a mosque.
7. Both of the khutbahs must be in accordance with a style that Arabs call as khutbah.
8. There must be at least twelve people present during the deliverance of khutbah who are eligible to perform Friday prayer even if they cannot hear the khutbah.
9. Khutbah must be delivered standing. Some scholars accept this condition as sunnah. Both views are reliable, but the former one is the more prudent one.⁴⁶

Khutbah is a condition for validity of Friday prayer, but it is not a prayer itself. Because it is not a prayer, khatib turns towards the congregation, not towards qiblah. It is (makruh (reprehensible) to deliver khutbah without ablution or turn towards qiblah. If khutbah would be a part of the prayer, then having ablution and turning towards qiblah would be obligatory. The narration that states khutbah is a half prayer needs to be interpreted in terms of its reward not in literal sense.

Although it is not regarded very appropriate, it is possible for a khatib to add some statements in his khutbah not related to it, or address someone from the congregation personally while delivering the khutbah. The Prophet addressed from the pulpit to a companion who came to the mosque at that moment. And once, Umar asked Uthman who arrived to the mosque late the reason of his late arrival. Yet speaking during khutbah is a violation of the command of keeping silence during khutbah, even saying “do not speak” to those who are speaking, and this causes to lose the spiritual rewards of the Friday prayer. The meaning of the hadith related to this issue is as follows:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ

45. See Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhi*, Çağrı Yayınları, 7th edition, Istanbul, 1993.

46. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhi*, v. II, p. 553- 557.

...Said ibn Musayyab informed me that Abu Hurairah narrated that the Prophet said *“Whoever says ‘Be quiet’ to his friend while khatib is delivering the khutbah on Friday, he would lose the reward of Friday.”*⁴⁷

2. Sunnahs of Khutbah

Sunnahs of khutbah can also be called the manners of khutbah. The points that are listed as the sunnahs of khutbah in our books are the methods and techniques that are appropriate for a khatib to follow and apply while delivering khutbah. It is possible to name them as the methods of presentation of a khutbah. We can list the sunnahs of khutbah according to Maliki school of law as follows:

1. Khatib should sit until muezzin recites the adhan.
2. He should sit between two khutbahs for a duration long enough to recite chapter al-Ikhlās (112).
3. He should deliver the khutbah on a pulpit. (This is considered as *mandub* (recommended)). He should not climb up to the top of the pulpit unless it is necessary. As opposed to this, he should content with a place where the congregation can hear the khutbah.
4. He should greet the congregation while ascending the pulpit. Beginning with greetings is *sunnah*, and saying it while ascending the pulpit is *mandub* (recommended). Postponing it after ascending the pulpit is reprehensible, and if he greets after ascending the pulpit, it is not *wajib* (obligatory) the congregation to return the greetings.
5. He should lean on something like walking stick while delivering the khutbah.
6. He should begin both of the khutbahs by thanking Allah.
7. Then, while beginning the khutbah, he should send praises and greetings to the Messenger of Allah (pbuh).
8. He should end the first khutbah by reciting a verse from the Qur'an, and end the second one by reciting the invocation of “*Yaghfirullahu lana walakum.*” Instead of this invocation, it would also be sufficient to recite the sentence “*Uzkurullahu yazkurukum.*”
9. Khutbah should contain the command of *taqwa* (piety and fear from Allah), invocations for all Muslims, *tardiya* (in other words pray for them by saying *radiallahu anh*) for the companions.⁴⁸
10. It is *mustahab* to pray for the head of the Muslim state to be victorious against enemies, and to strengthen Islam by his help.
11. It is also *mustahab* to be in the state of purity in both of the khutbahs.
12. In both khutbahs, the khatib should pray Allah to bestow His blessings, to dissolve the distress and hardship, to make the believers victorious against their enemies, and to heal their sick from their illnesses and diseases.
13. It is *mustahab* to pray for the head of the state to be just and generous.
14. It is *mandub* to raise the voice in order to ensure the congregation hear the khutbah.

47. Bukhari, Jumu'ah, 36; Muslim, Jumu'ah, 12; Abu Dawud, Salat, 1, 29; Tirmidhi, Jumu'ah, 16; Nasai, Jumu'ah, 22; Ibn Majah, Iqamah, 86; *Muwatta*, Jumu'ah, 6.

48. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhi*, vol. II, Çağrı Yayınları, 7th edition, İstanbul, 1993, p. 553- 557.

15. The level of the voice should be lower in the second khutbah compared to the first one.
16. The second khutbah should be shorter than the first one. Both khutbahs should be very long.

3. The Content of the Khutbah and the Invocations recited during the Khutbah

Let's first state the parts of a khutbah, and then put these chapters in their places in accordance with the application order.

There should be the following parts in a khutbah:

- * Ascending the pulpit and invocations recited during ascendance
- * First Khutbah (It consists of the sections of introduction and maw'iza)

A. *Muqaddimah* (Introduction)

- a. *Hamdalah* (for the festival khutbahs, it is takbir instead of *hamdalah*)
- b. Shahadah (manifestation of faith)
- c. Salwalah (praising the Prophet)
- d. Advising *taqwah*
- e. Recitation of at least one verse about the subject
- f. Recitation of one or a few *ahadith* about the subject

B. Maw'izah (The section that consists of advice. This section can be delivered in the local language)

- a. Introducing the topic
- b. Addressing the audience
- c. Advice
- d. Concluding sentences in Arabic (husn al-khatimah)
- e. One verse

* Sitting

* Second Khutbah (It consists of prayers for believers)

A. Hamdalah and Salwalah

B. Praying for the believers

C. The 90th verse of chapter al-Nahl (16) (For festival prayers the last verse of chapter al-Isra (17))

* Climbing down the pulpit

Now, let's see how these parts are performed and the invocations recited during their performance:

1. Ascending the Pulpit and Invocations Recited during Ascendance: After performing the sunnah cycles of Friday prayer, the person who will deliver the khutbah stands up slowly while muezzin is reciting:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Surely Allah and His angels bless the Prophet. O you who believe! Ask blessings upon him, and salute him with a salutation”⁴⁹ or a similar verse in order to give the congregation time to get ready to listen to the sermon, and khatib ascends the pulpit in dignity and tranquility. He sits turning his face to the congregation, and listens to the adhan. Khatib may recite the following invocations while going up to the pulpit:

On the first step of the pulpit:

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ وَيَسِّرْ عَلَيْنَا خَزَائِنَ فَضْلِكَ
وَكَرِّمَكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَيَا أَرْحَمَ الرَّاحِمِينَ

On the third step:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَحُلِّ عُقْدَةً مِنْ لِسَانِي
يَفْقَهُوا قَوْلِي. رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ. رَبِّ زِدْنِي عِلْمًا وَفَهْمًا وَالْحَقْنِي بِالصَّالِحِينَ

On the last step (fifth or seventh):

اللَّهُمَّ هَذَا الشَّانُ لَيْسَ بِشَانِي وَهَذَا الْمَكَانُ لَيْسَ بِمَكَانِي * اللَّهُمَّ يَسِّرْ لِي أَمْرِي وَتَقَبَّلْهُ
مِنِّْي * وَسَلَامٌ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khatib listens to the adhan while sitting. After the adhan, he stands up and presents his khutbah.

2. Delivering the Khutbah

The First Khutbah:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. نَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ فَيَا عِبَادَ اللَّهِ. اتَّقُوا اللَّهَ
وَأَطِيعُوهُ. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ

49. al-Ahzab, 33: 56.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A verse from the Qur'an

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A hadith

3. Maw'izah: No matter what the subject of maw'izah is, the text should not be longer than an A4 size page.

It would be appropriate to end the part of maw'izah by saying the following words just like Abu Bakr (r.a.) did:

أَقُولُ قَوْلِي هَذَا: وَاسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ

4. Husn al-Khatimah (A nice Conclusion): Then, the khatib says:

أَلَا إِنَّ أَحْسَنَ الْكَلَامِ وَابْلَغَ النَّظَامِ كَلَامُ اللَّهِ الْمَلِكِ الْعَزِيزِ الْعَلَامِ* كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي الْكَلَامِ* وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

Then, recites the following Qur'anic verse:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

5. Sitting: While sitting, the khatib may recite the following invocation if he wishes:

بَارَكَ اللَّهُ لَنَا وَلَكُمْ وَلِسَائِرِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّهُ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ

6. The Second Khutbah: the khatib stands up after a short sitting, and delivers the second khutbah with a lower voice compared to the first one, but he delivers the second khutbah in the style of speech:

الْحَمْدُ لِلَّهِ حَمْدَ الْكَامِلِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ الْأَمِينِ .
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ . تَعْظِيمًا لِنَبِيِّهِ وَتَكْرِيمًا لَصِفَتِهِ . فَقَالَ عَزَّ
وَجَلَّ مِنْ قَائِلٍ مُخْبِرًا وَآمِرًا . إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ .
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

7. Praying for the Believers: Then, he silently recites the invocations of salawats as well as the following invocations if he wishes:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

اللَّهُمَّ وَاذْضَعْ عَنِ الْأَرْبَعَةِ الْخُلَفَاءِ. سَيِّدِنَا أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ
وَعَلِيٌّ ذَوِي الصِّدْقِ وَالْوَفَاءِ وَبَقِيَّةَ الْعَشِيرَةِ الْمُبَشِّرَةِ وَآلِ بَيْتِ الْمُصْطَفَى وَعَنِ الْأَنْصَارِ
وَالْمُهَاجِرِينَ وَالتَّابِعِينَ إِلَى يَوْمِ الْجَزَاءِ. اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

It is not sunnah to go down one step and turn towards qiblah while reciting this invocations at the end of the second khutbah. Khatib should recite these sentences in the same situation as he was before.

8. The Last Recitation: After the invocations, khatib recites *audhu basmala* silently, and recites the 90th verse of chapter al-Nahl (16) loudly:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

On festival days, instead of this verse the last verse of chapter al-Isra (17) is recited:

وَقُلِ الْحَمْدُ لِلَّهِ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرُهُ تَكْبِيرًا

9. Climbing Down the Pulpit: Khatib goes down from the pulpit with dignity and tranquility, goes to mihrab, and leads the Friday prayer.

FESTIVAL PRAYER ACCORDING TO MALIKI SCHOOL OF LAW:

Festival prayer is performed as two cycles (rak'ahs) like other supererogatory prayers, but after the opening takbir in the first cycle (rak'ah) it is sunnah to pronounce some *zawaid takbirs* (extra takbirs). The number of extra takbirs are six and they are recited before the *qira'ah* (recitation from the Qur'an in prayer). In the second rak'ah, there are five additional takbirs between the takbir of qiyam (takbir recited before standing in prayer) and the recitation from the Qur'an. It is mandub (recom-

mended) to recite these takbirs before the recitation from the Qur'an. Even though it is an act against mandub, the prayer would still be valid if the takbirs are recited after the recitation from the Qur'an. If a person follows an imam who increases or decreases the number of zawa'id takbirs, or postpones them after qira'ah, he/she does not follow the imam. Those who are performing the festival prayer other than imam should recite the takbirs consecutively. It is mandub for the imam to wait for a while between the takbirs to give the congregation time to recite the takbir as well. It is reprehensible to deal with something else such as *tasbeih* and *tahlil* (remembrance of Allah) during the time that imam is waiting for the congregation to recite takbirs. Each of the extra takbirs are sunnah al-muakkada. The one, who remembers before bowing down (ruku') that he did not recite zawa'id takbirs, recites these takbirs. For those other than following an imam, for example imam or someone who performs the prayer individually, it is recommended to re-perform the recitation from the Qur'an as well. After saying salaam, such person performs prostration of forgetfulness (sajdat al-sahw) because of performing an additional qira'ah. The one who remembers after bowing down that he forgot to recite zawa'id takbirs, can neither go back to qiyam to recite these takbirs nor recite them during ruku'. If he stands up to qiyam in order to recite the additional takbirs, his prayer becomes void. If he does not stand up to qiyam, he performs prostration of forgetfulness because of missing the takbirs before saying salaam. It is necessary to perform prostration of forgetfulness even he forgets one takbir. However, if the one who neglects the additional takbirs is someone in the congregation following an imam, it is not necessary for him to perform prostration of forgetfulness because imam undertakes the responsibility of the congregation.

If the one who follows an imam cannot hear the imam's takbir, he investigates for it and recites takbir. The one who attend the congregation while imam is reciting a takbir recites the remaining takbirs with the imam. He performs the ones he has already missed, if there is any, after imam says salaam. He cannot perform the missed ones while imam recites a takbir. The one who attends the congregation during the recitation from the Qur'an recites the missed takbirs after performing opening takbir. The one who attends the congregation in the first cycle or in the second cycle recites six takbirs. The one who attends the congregation in the second rak'ah recites five takbirs. After imam says salaam, he recites six additional takbirs apart from the takbir of qiyam while making up the cycle he has missed. The one who performs less than a cycle with the imam stands up and completes the missed parts after imam says salaam. He recites six zawa'id takbirs after the takbir of qiyam in the first rak'ah. It is reprehensible to raise his hands while reciting these takbirs. Raising hands is mandub only for the opening takbir as it is in other prayers. It is mandub to perform the qira'ah loudly in festival prayers. Moreover, it is also mandub to recite chapter al-A'la (87) or a similar one after reciting chapter al-Fatiha (1) in the first rak'ah, and chapter al-Shams (91) or a similar surah in the second rak'ah.⁵⁰

Khutbahs in festival prayers are like the khutbahs in Friday prayers according to Maliki school of law. It has only one pillar, and it is that the khutbah should consists of statements related to advising people avoid wrong actions or giving them glad tidings.⁵¹ Takbir of tashrik is recited as follows:

الله أكبر. الله أكبر. الله أكبر.⁵²

50. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı* (trans. Mehmet Keskin), p. 489- 490.

51. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı* (trans. Mehmet Keskin), p. 497.

52. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı* (trans. Mehmet Keskin), p. 502.

J. EXAMPLES OF KHUTBAH

a. A Khutbah for Sacrificial Festival (Eid al-Adha)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ * لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ * الْحَمْدُ لِلَّهِ نَحْمَدُهُ
وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ * وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا * اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ * مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا
هَادِيَ لَهُ * اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ * نَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ * اللَّهُمَّ صَلِّ وَسَلِّمْ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ * أَمَّا بَعْدُ فَيَا عِبَادَ اللَّهِ * اتَّقُوا اللَّهَ وَأَطِيعُوهُ *
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.

قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(chapter al-Kawthar (108) and the text of a hadith related to the issue)

Dear believers,

Our religion wants a sincere and warm brotherhood among individuals and continuity as warm as the blood of the sacrifice. That is why it lays a responsibility and duty on rich people not to spend their financial means just for their own pleasures. It states that the real happiness is in making other people happy. The sacrifice is one of the ways of practicing this statement. Because sacrifice is the blood, life, and means spent for Allah and for the benefit of the society. That is why it is sacred.

Dividing the meat of the sacrifice into three parts reminds a Muslim that the poor has a place in his life as much as his own children do. It gives a practical humanitarian and Islamic face to the monotonous life of the big cities.

Dear believers,

Be careful about the sacrifice that is the characteristic of this festival. Do not torture the animal while sacrificing. Slaughter it according to Islamic rules and regulations. Benefit and let people benefit from every legitimate part of it as much as possible and do not waste any part of it. And do not show off.

If you are not able to slaughter your sacrifice, let the experts slaughter it for you, and you also should be present while it is being slaughtered. Do not forget that we are obliged to do the best off everything. The Prophet (pbuh) said, "Allah loves his servants to do things perfectly."⁵³ "Allah loves kind-

53. al-Munawi, *Fayd al-Qadir*, v. II, p. 286- 287.

ness in everything both religious and earthly.”⁵⁴ In another hadith, the Prophet said, “Verily Allah has enjoined goodness to everything, so when you kill a creature for a valid reason, kill in a good way, and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.”⁵⁵

Pay attention to offer your sacrifices in the daytime of the first three days of the festival, because slaughtering it at night is reprehensible. Never leave the blood and waste of the sacrifice behind you. Bury them in the ground. Try to distribute the meat as much as possible.

Muslims who could not offer sacrifice because they do not have the financial means should not be sad. They should work hard and pray to Allah to increase their income in a lawful way. When they earn enough financial means, they can sacrifice as well. They are not responsible for now.

O believers,

It is a tradition of the Prophet to take a bath, to clean the teeth with miswak, to wear nice fragrance, to wear clean and new clothes if possible, and to show our happiness today. Going out of the limits of sunnah is inappropriate, a burden, and a derogation. Do not nullify the family visits that can be considered like acts of worship by doing some haram (forbidden) actions during our visits. In our visits, we should act in accordance with the commands of our religion. Remember that we can show our respect to our religion can be carried out by obeying the principles of our religion. Allah the Almighty states,

ذَلِكَ وَمَنْ يُعِظْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

“...Whoever respects the sacred ordinances of Allah, it is better for him in the sight of his Lord...”⁵⁶

O believers,

Happiness increases when it is shared while sadness decreases when it is shared. Let's try to spend this festival and share our happiness with everyone in our neighborhood, and all of our brothers and sisters in faith. Let's try to transform the resentment to peace, love in the atmosphere of festival, and try to establish an atmosphere of peace, tranquility, and serenity based on belief.

I congratulate the festival of all Muslims, and pray for them to reach the contentment of Allah.

b. The Prophet's Khutbah of Ramadan

(The Prophet addressed to the Companions in the last day of the month of Shaban as follows)

O people,

You are about to enter the shadow of a great and blessed month. A month therein a night (Laylat al-Qadr) which is better than a thousand months.

Allah made fasting during this month obligatory, and performing prayers in the night supererogatory. Those who do good deeds in this month gain rewards equal to the rewards of thousand obligatory acts of worship that they perform in other months. Performing one obligatory act of worship during this month would be equal to seventy obligatory acts of worship performed in any other

54. Bukhari, Isti'dhan, 22, Adab, 35; Muslim, Birr, 47; Abu Dawud, Adab, 10.

55. Muslim, Sayd, 57; Abu Dawud, Adhahi, 11; Tirmidhi, Diyat, 14; Ibn Majah; Darimi, Adhahi, 10.

56. al-Hajj, 22: 30.

month. This month is the month of patience to the hardships of hunger, thirst, acts of obedience and worship. And the reward for patience is the heaven. This is the month of benevolence and cooperation. The sustenance of the believers increases in this month. The sins of those who offer food to others to break their fast will be forgiven and they will be saved from the hell fire. They will also receive spiritual rewards equal to the fasting person, while the person who fasts does not lose anything from his/her own rewards.

Some of the companions of the Prophet said,

“Not all of us have enough food to share with others who fast in order to help them break their fast.”

The Prophet replied:

“Allah will give such rewards to those who help the fasting believers break their fast even with a date, a sip of water, or a drink of milk.” Then he continued to his khutbah as follows,

The beginning of this month is mercy, the middle part of it is forgiveness, and the last part of it is salvation from the hell fire. Then, perform the following four things as much as possible in this month. You will please your Lord by performing the first two. And you will never be disdainful from the other two:

One of the things that please your Lord is to pronounce the manifestation of faith frequently, and the other one is to ask forgiveness from Allah the Almighty.

One of the things that you would never be disdainful is asking heaven from Allah, and the other one is to seek refuge with Allah from hell.

Whoever gives water to a fasting Muslim, Allah will give him water on the Day of Judgment from my fountain which will make him not feel thirsty till he enters the Heaven.”⁵⁷

c. The Prophet's Khutbah for the Conquest of Mecca

The Prophet entered to Ka'bah after the conquest of Mecca. He performed prayer inside and after a while he got out. He placed his hands on the door of the Ka'bah, and delivered the following speech to the people of Mecca who were waiting for a judgement about them:

“There is no god but Allah, he has no partners. He fulfilled His promise; He helped His slave and bestowed victory, and eliminated the enemies that gathered against him.

Know it well that all of things that belong to the period of Jahiliyya (Ignorance), feuds and conflicts about property have been abolished. Serving Ka'bah and distributing water to pilgrims are excluded from this.

O people of Quraish! Allah eliminated from you the vanity of ignorance, pride on fathers and ancestry. All people were created out of Adam, and Adam was created out of dust.”

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

57. See Ibn Khuzaimah, III, 191, 192 (Beirut, 1975).

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most noble of you in the sight of Allah is most righteous of you. Surely Allah is Knowing and Acquainted.”⁵⁸

d. The Farewell Sermon of the Prophet

(This khutbah is delivered by the Prophet (pbuh) to more than one hundred and forty thousand people in 632 CE.)

“O People!

Listen well to my words, for I do not know whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Treat others justly so that no one would be unjust to you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take usury (riba), therefore all riba obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no riba and that all the riba due to ‘Abbas ibn ‘Abd al Muttalib shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabi’ah ibn al Harith ibn ‘Abd al Muttalib.

O Men!

The Unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God has made permissible. With God the months are twelve in number. Four of them are sacred, three of these are successive and one occurs singly between the months of Jumada and Sha’ban. Beware of the devil, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People!

It is true that you have certain rights over your women, but they also have rights over you. Remember that you have taken them as your wives only under God’s trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right and they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.

O People!

Listen to me in earnest, worship God, perform your five daily prayers (Salah), fast during the month of Ramadan, and give your financial obligation (zakah) of your wealth. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every

58. al-Hujurat, 49: 13.

Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People!

No prophet or messenger will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I am leaving you with the Book of God and my sunnah, if you follow them you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed your message to your people.”



READING TEXT



FROM ABU BAKR

When Abu Bakr became caliph, after glorifying Allah, he addressed people as follows:

“O people! Although I am not the best of you, I have been elected as your leader. However, the Qur’an was revealed and the sunnah of the Prophet is apparent. I can only be a follower of him. I will not open a new epoch. Help me if I do well, and set me right if I do wrong. Truth is loyalty, and lie is treachery. The weak amongst you shall be strong by me until he acquires his rights. And the strong amongst you shall be weak by me until I take the rights of others back from him. If a nation gives up fighting in the path of Allah, He sends down disgrace on them. If evil spreads among people, Allah the Almighty sends down calamities on them. Obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are not obliged to obey me anymore. I conclude my speech by asking Allah for forgiveness for me and for you.” (*Mawaiz al-Sahaba*, 17)

Abu Bakr stated in his other sermons as follows:

“O servants of Allah! Think about those before you and draw a lesson from those who passed away. Where were they yesterday? Where are they today? Where are the great warriors of battlefields? Time has eliminated them and they turned into decayed bones. They are now remembered by unpleasant statements, because everyone will receive what they deserve. Where are the kings who planted and built the earth? They become distant to us, and are forgotten as if they never lived. The world now belongs to others. They passed away with what they had done. We are left in this world. If we draw a lesson from them, we will be saved. If we act heedlessly, we will be like them.”

“There is no goodness in the words that are not said for the sake of Allah. There is no goodness in the property that is not spent in the path of God. There is no goodness in those whose ignorance is dominant upon their gentleness. There is no goodness in those who abstain from speaking the truth with the fear that they will be criticized by a critic.”

“Whoever obeys to those who undertake the duty of commanding the right and preventing the wrong is saved and is free from responsibility. Do not be overcome by your desires! Those who protect themselves from desires, wishes, and anger will be saved. Avoid arrogance. How can the one who is created from dust and will return to dust, and will become food for insects brag about something?”

“O people! My advice to you is to fear Allah whenever and whatever you are doing. Hold on to the right even if you like it or not. False statements do not have any value. The one who lies has gone astray. And the one who goes astray is perished.”

READING TEXT



FROM UMAR

Umar spoke as follows in one of his sermons:

“Know well that exclaiming the truth to a tyrant would neither make one’s death close nor prevent his livelihood. There is a veil between a servant and his livelihood. If the servant is patient, his livelihood looks for and finds him. Even if he rushes and tears the veil, he cannot attain more.”

“Some say that they have migrated. In fact, they have not. Because, those who migrate are the ones who abandon their sins. Some say that they performed jihad. Jihad is to fight against the enemies in the path of Allah, and to abandon the prohibitions of Allah. Some people fights in such a nice way that they do not want any earnings or reputation in return. Being killed in a war is a normal death, but for whatever purpose a person gets killed, he/she will receive its reward accordingly.”

“I am afraid about you that you will trust upon the tyrants and usurper of other’s rights. Do not lean on the wealthy, either. Hold on to the Qur’an. Enlightenment and remedy are in it. What is beyond this is heresy.”

“O people! Straighten your hearts so that your body may be straightened as well. Work for the hereafter that your earthly works may go well.”

“Those who are looking for the path to heaven should hold on to the Muslim congregation. The devil is with the individuals.”

“The believer is the one who feels happy for his good deeds, and feels sad for his evil actions.”

“When you are happy for the blessings of Allah, I advise you to be in fear of the possibility of losing them. For, there is nothing that causes to lose the blessings so quickly than despising and not appreciating them. Being thankful for the blessings ensures its continuity and increase.”



A Sample Form for Observing and Evaluating a Sermon:

Name of the khatib:		
Place of the khutbah:		
Subject of the khutbah:		
Duration of the presentation:		
Date:		
Evaluation:		
	Yes	No
Were the addressing sentences appropriate?		
Was a remarkable introduction done?		
Was the subject clearly introduced?		
Were enough number of verses and hadiths mentioned?		
Was the subject suitable for the level of the congregation?		
Was the subject suitable for the importance of the day or the week?		
Was the result clearly expressed?		
Were the language and mode of speaking appropriate?		
Was the body language used in an appropriate way?		
Did the khatib follow the manners of khutbah?		
Were the clothes of the khatib suitable?		
Did the khatib's tone of voice reflect the meaning and importance of the subject?		
DID HE USE THE TIME WISELY?		
WERE THE LISTENERS' REACTIONS POSITIVE?		
Total Score:		
<p>THE GUIDANCE COUNSELOR WHO EVALUATES: NAME – LAST NAME</p> <p>.....</p> <p>DATE .../.../..... Signature</p>		

EVALUATION QUESTIONS

1. Make a list of the types of oratory according to their subject.
2. Write down the types of oratory according to their form.
3. According to what principles the subject of the oratory should be determined?
4. Who should prepare the khutbah?
5. Which elements should be in a plan of a khutbah?
6. What are the conditions for the validity of the khutbah?
7. Why is delivering an impromptu khutbah inappropriate?
8. What should be taken into account while writing the text of a khutbah?
9. Which books should be referred while preparing a khutbah? Why?
10. Make a list of the messages that are given in the 90th verse of chapter al-Nahl (17).

LET'S TEST OURSELVES

1. Which of the followings is not one of the types of oratory according to their subject?
A) Academic oratory
B) Judicial oratory
C) Religious oratory
D) Political oratory
E) Ceremonial speech
2. Which of the followings is not one of the types of oratory according to their form?
A) Political oratory
B) Allocution
C) Conversation
D) Debate
E) Symposium
3. Which one is the term used for a speech that is delivered on *minbar* (pulpit) in the mosque on Fridays and festival days?
A) Wa'z B) Conference
C) Khutbah D) Debate
E) Conversation
4. Which one is the term used for a speech which is delivered on a special seat called *kursi* in the mosque before or after performing prayers?
A) Wa'zB) Conference
C) Khutbah D) Debate
E) Conversation

5. Which of the following books is not one of Kutub al-Sittah (six authentic hadith books)?
 A) Muslim B) Tirmidhi
 C) Abu Dawud D) Riyadh al-Salihin
 E) Nasai

6. Which of the followings does not exist in a plan of a khutbah?
 A) The addressing sentence
 B) Remarkable introduction
 C) Introducing the topic of the khutbah
 D) Concluding with the translation of a verse or a hadith
 E) Concluding by reciting a part from the Qur'an

7. Which of the followings is not one of the conditions for the validity of a khutbah?
 A) Khutbah must be delivered before the prayer.
 B) Khutbah and prayer must be contiguous.
 C) First khutbah must be contiguous to the second one.
 D) Khutbah can be delivered in any language.
 E) Khutbah must be delivered loudly.

8. Which of the followings is not one of the parts of khutbah?
 A) Hamdalah
 B) Shahadah
 C) Salwalah
 D) Advising Taqwa
 E) Passing to the maw'izah part of the subject

9. Which of the following chapters from the Qur'an is recited in khutbahs of sacrificial festival mostly?
 A) Ikhlas B) Asr
 C) Kawthar D) Humaza
 E) Quraish

10. Which of the following caliphs put the recitation of the 90th verse of chapter al-Nahl (17) in khutbahs into practice?
 A) Ali
 B) Muawiyah
 C) Umar ibn Abduaziz
 D) Yazid
 E) Harun al-Rashid

TRUE OR FALSE

Write "T" for true and "F" for false before the following sentences.

1. (...) Political speeches are the ones delivered by politicians on the subjects of politics.
2. (...) The speech that is delivered on a minbar (pulpit) in the mosque on Fridays and festival days is called wa'z.

3. (...) Wa'z is the speech that is delivered on a special seat called *kursi* in the mosque before or after performing prayers.
4. (...) There are certain materials to be referred in religious oratory. Khatib first refers to kalam and fiqh books.
5. (...) Khutbah is a type of religious oratory that has its unique provisions, sections, preparation, and place and time of performance.
6. (...) There is no need to prepare a plan for khutbah.
7. (...) The essential parts (rukun) of a khutbah is to remember Allah, to say ***Alhamdulillah, Subhanallah, or La ilaha illallah.***
8. (...) Khutbah is both a condition for the validity of the Friday prayer, and it is a prayer itself at the same time.
9. (...) Sunnahs of khutbah can also be called the manners of khutbah.
10. (...) The congregation can chat while the khutbah is being delivered.



FILL THE BLANKS

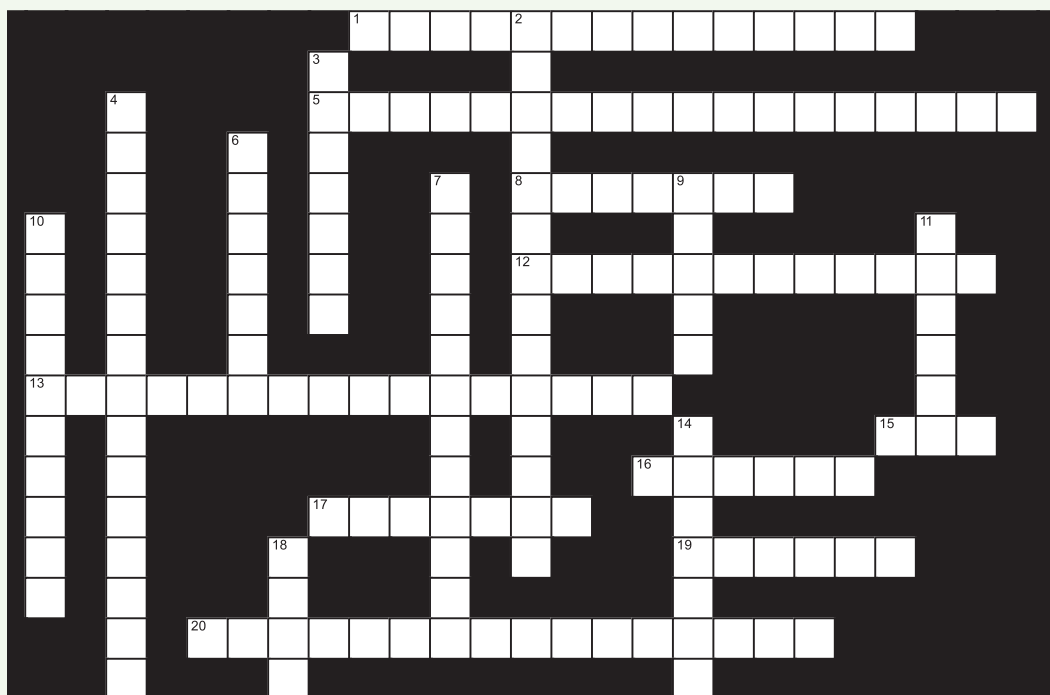
Fill in the blanks of following questions with proper words that are given below.

(Khutbah, Prayer, Academic oratory, Farewell sermon, Allocution)

1. Speeches focused on scientific subjects mostly delivered by academic people are called
2. Telling an opinion or a feeling on political or national subjects to a large mass of people of different levels is called
3. The speech that is delivered on a minbar (pulpit) in the mosque on Fridays and festival days is called
4. Khutbah is a condition of validity for Friday prayer, but it is not a itself.
5. The khutbah that the Prophet delivered on his last pilgrimage is called



CROSSWORD PUZZLE
QUESTIONS



1. The term of the Qur'an that is used to describe the Prophet as "the best example".
5. The term used for sentence at the introduction part of the khutbah where it is stated "Dear Muslims".
8. The name of the companion of the Prophet who became the first caliph after him.
12. The name given to the nine hadith books in hadith literature.
13. Speeches given by religious officials or expert theologians to the believers in different places about religious subjects.
15. The speech which is delivered on a special seat called kursi in the mosque before or after performing prayers.
16. The statement that is uttered to glorify God.
17. The speech that is delivered on a minbar (pulpit) in the mosque on Fridays and festival days.
19. A short surah of the Qur'an that mentions the oneness of God.
20. The caliph who added the 90th verse of chapter al-Nahl (17) to the end of a khutbah.



2. The invocation that is recited at the end of the khutbah.
3. A short chapter of the Qur'an that mentions the command of sacrifice.
4. An important source of hadith.
6. The most important and first book of Kutub al-Sittah.
7. Expression of opinions and thoughts on different subjects with an intimate and warm style without being very serious and formal.
9. The name of one of the uncles of the Prophet from whom the Prophet waived the interest for the first time.
10. The adhan that is recited inside the mosque in Friday prayer.
11. The place where the first Friday prayer is performed.
14. The chapter of advice in a khutbah.
18. The caliph who is famous for his justice.







CHAPTER IV: WA'Z (PREACH) AND WA'IZ (PREACHER)

PREPARATORY STUDIES

1. How preaching begin in your country? Gather some information about it.
2. If you were to deliver preaching three times a week in the same mosque, how would you make use of your days?
3. Discuss about the positive and negative aspects of being a preacher in the same place for a long time with your friends. Ask the opinions of muftis and preachers on this issue.
4. How should preaching of a festival be prepared? Research and find it out.
5. Examine a text of preaching in the class.

A. WA'Z AND WA'IZ

The first practices of wa'z are seen in the lectures of the Prophet in the mosque. Then, it turned into the delivering the messages of religion and public training service maintained by the companions and Muslim scholars. It is delivered once or twice a week. Today, it still continues periodically. Abdullah ibn Masud who preached the people every Thursday was asked to preach every day, and he replied:

"I am worried to tire you. I am looking for the best time for you to preach and give advice. The Prophet (pbuh) has also treated us in the same way, and looked for the best time not to tire us."⁵⁹ Thus, he reminded us the Prophet's attitudes and behaviors about wa'z.

Moreover, the Prophet (pbuh) chose a specific day for women upon their requests, preached, and gave them advice.⁶⁰

One day, while the Prophet was delivering a sermon, a Bedouin entered to the mosque and asked the Prophet some information and advice. Thereupon the Prophet stopped his sermon, went down from the pulpit, sat on a chair (kursi), taught, and informed the man about Islam. Then, he went up the pulpit and completed his sermon.⁶¹

The chair (*kursi*) that the Prophet sat in this incident is accepted as the first example of *kursi* on which wa'z is delivered in the mosques. For this reason, there is a *kursi* almost in every mosque in addition to a *mihrab* (prayer niche) and *minbar* (pulpit).

Kursi is the name of the place in mosques and madrasas with a few steps special for preachers and professors to seat.

Wa'z and *irshad* are basically the ways to train the people by warning and giving them advice. That is why it mostly applies the method of encouragement and avoiding (*targhib* and *tarhib*).

Wa'iz is the person who gives the congregation advice to enlighten them on religious subjects mostly on a *kursi* in the mosques or other places where congregational prayers are performed before or after worship.

Wa'z means awakening and warning Muslims by giving them advice and reminding them the bad consequences. Wa'iz means the one who gives advice. He can achieve this duty by giving them necessary information, warning, and reminding what should be done. Advising people in accordance with the aim of wa'z is mentioned in the verses as follows:

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

59. Bukhari, Ilm, 12.

60. Bukhari, Ilm, 12.

61. Al-Kattani, *al-Taratib al-Idariyya*, v. I, p. 97- 98.

*"... Allah admonishes you that you should not return to the like of it ever again if you are believers."*⁶²

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

*"... This Qur'an is a clear statement for mankind, and a guidance, and an admonition to those who guard against evil."*⁶³

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*"Call onto the way of your Lord with wisdom and fair exhortation, and argue with them in the best manner..."*⁶⁴

It is possible to define wa'z as a conversation with verses and sayings of the Prophet (pbuh). It is defined by some people as a speech that softens the cold hearts and leads the stern people to goodness.

B. THE PLACE OF WA'Z AND IRSHAD IN RELIGION

People are social beings. They have to live a balanced life in society by their actions and behaviors. It is a duty to be harmonious with other people and to respect their rights. If there is a negative situation, it is also a duty to remove it. The Qur'an states this situation as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*"From among you there should be a party who invite to good and enjoin the right and forbid the wrong. Such are they who are successful."*⁶⁵

It is expressed in this verse that the existence of a group in a society who enjoins the good to others is a duty. It is also understood that it is a religious duty as well. The creedal, worship, and moral principles of the religion should be taught. The place to fulfill this duty would be the mosques especially in the informal educational system. Because the mosques are the main places for religious training of the public. Wa'izs and khatibs fulfill this duty in there. Their main duty is to enlighten the people, to solve their material and spiritual problems, and to help them to comfort mentally and psychologically. In a way, the Prophet defined the religion as comforting people by way of therapy i.e. inculcation:

62. Al-Nur, 24: 17.

63. Al Imran, 3: 125.

64. Al-Nahl, 16: 125.

65. Al Imran 2: 104.

عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ (صَلَعَم) قَالَ الدِّينُ النَّصِيحَةُ
قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِإِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

Narrated from Abu Ruqayyah Tamim ibn Aws al-Dari, the Prophet (pbuh) *“The religion is advice.”* We asked “To whom?”, and he replied *“To Allah, to His Book, to His Messenger, to the imams of the Muslims, and to Muslims.”*⁶⁶

It is obvious that *wa'z* and *irshad* are religious duties. Those who perform these duties must primarily acquire strong religious knowledge, background, and information about the needs of life. In addition to having up-to-date information, they should be able to use necessary technical tools. They should show that religion should not be left as knowledge but rather be a living part of life, and turn into action.

C. CHOOSING THE TOPIC OF WA'Z

The first duty of a *wa'iz* is to choose the topic of the *wa'z*. The topic should be determined according to the needs of the congregation. Determining the needs of the congregation necessitates constant observation. That is why *wa'iz* must be in a constant awareness regarding the needs of his/her surroundings in his/her place of duty. *“Sharing the sorrow of Muslims”* should be an unchanging characteristic of *wa'iz* while choosing the topic.

People search for immediate practical solutions for their daily problems. Subjects that are related to high level of knowledge and not about daily life should not be chosen. Because such topics do not attract the attention of the congregation, and distract them from listening. Therefore, subjects that attract the congregation's attention and are related to the needs of daily life should be chosen and examined. The Prophet (pbuh) would also “choose the topic and talk according to the needs and interests of the addressee”.

Expressing the relation of subjects with daily life provides dynamism to the *wa'z*. Religion consists of dynamic principles of life. Just like a doctor who recognizes the symptoms of an illness has responsibility to take care of the patient even if the patient is not aware, a *wa'iz* has the responsibility to persuade his congregation and heal their deficiencies. In this respect, he should be like “a doctor of hearts.” In other words, every topic is daily if it can be told, and even the most daily topic is “old” if it cannot be told.

He should determine the topic in accordance with the sacred days and weeks. In festival preaches, one of the major issues of Islam such as *itiqad* (belief), *ibadat* (acts of worship), morals, *muamalat* (daily transactions), education, and etc. or topics such as brotherhood, sharing, sacrifice, and etc. is chosen as the subject. General principles are mentioned in a persuasive and pleasing style. Preacher tries to arouse the curiosity of those who come to the mosque only at the time of festivals about Islamic subjects. He/she should never act in a way that offends them.

In the preaches delivered on sacred days and nights, the religious awareness and humanitarian values aimed to be inculcated to the congregation by means of such nights should be mentioned

66. Muslim, Iman, 95; Bukhari, Iman, 42; Abu Dawud, Adab, 59; Tirmidhi, Birr, 17; Nasai, Baiat, 31, 41.

rather than telling the story of that night at length. The preacher should be careful to speak about what needs be done “in order to become a true Muslim.”

D. PLANNING OF A WA'Z

We have mentioned that even a small speech needs a plan. Wa'z, on the other hand, as you already knew, is a continuous religious inculcation. It is a 30-45 minutes speech. Such a long speech surely needs a well-prepared plan. While planning it, it should not be forgotten that “encouragement and warning” are the main characteristics of a wa'z.

A general plan of wa'z can be prepared as follows:

1. **The need for the topic:** (The reasons why that topic is chosen, its relation with the congregation. In a sense, it is the introductory part.)
2. **The religious bases of the topic:** (Verses, sayings of the Prophet, as well as Islamic legal rulings and scholars views derived based on these two.)
3. **The aspect of the topic that is to be given weight in the speech:** (Main theme, main idea)
4. **Evaluation of the different views and understandings on the topic:** (If there is any...)
5. **Possible questions and their answers:** (Because wa'z is a one sided speech, it would be appropriate for a wa'iz to think about possible questions and give their answers.)
6. **Views, understandings, and practices that the congregation should know about the topic:** (This point should be clearly expressed, and the congregation should be assigned a duty.)
7. **A summary of the topic that contains the important points of the topic, and an invocation formed from a few sentences:** (Summary is very important for those who come to the mosque late. Wa'z ends with an invocation, but the invocation part should certainly be kept short.)

It is natural that the plans may vary according to the subjects. It is important in terms of influence to state clearly the benefits of the topic to the congregation, and the harms that may occur if it is neglected. Every subject has its own plan, expression, and style distinctive for itself. This depends on the abilities and professional expertise of the *wa'iz*.

E. PREPARING THE WA'Z

In the preparation phase of *wa'z*, it is important to research the verses and ahadith related to the topic, and to read the interpretations of the verses and ahadith from the books of exegesis and commentary.

It would be helpful for a *wa'iz* to gather the views and sayings of Muslim scholars, poems, anecdotes, incidents, and parables that will help to clarify the subject.

During the presentation, the numbers of the verses and the sources of the cited ahadith should be mentioned. Such an approach not only inspires the congregation trust, but also helps them get acquaintance with religious terminology and literature. While preparing and presenting the *wa'z*, it is necessary to tenaciously and consciously choose the words, phrases, and terms that remind religious

terminology. Especially the terms that are about legal issues should be correctly translated. They can be explained with a few words when necessary.

Faultless recitation of the verses and ahadith is an absolute necessity for the preaching. For this, these texts should be written carefully and legibly and practiced by reciting loudly.

The style of *wa'z* should be *irshadi* (guiding), not scientific and academic. In a speech of guidance, there is no identification of the guilty. Instead, the guilt and the mistakes are identified. The Prophet used to point the mistakes allusively by saying "What is happening to some of you that ..." Just as it is the duty of a *wa'iz* to deliver a successful khutbah, reflecting this in his speeches through an appropriate style is also his duty. In fact, *wa'iz* is a person who speaks to persuade. Therefore, it is natural not to be harsh, rough, and offensive. Training Muslims without offending them can be possible by the positive and pleasing style of *wa'iz*.

Clearness, naturalness, actuality, simplicity, and plainness are fundamental for the language of *wa'z*. The language should be understandable to everyone. Regional accent can be used if there is a possibility that the *wa'iz* would be found weird. Otherwise, regional accent should not be preferred. Yet, when the occasion arise it would be helpful to use regional idioms and proverbs to make people understand.

Regardless of how experienced the *wa'iz* is, he/she should not speak without thinking about the topic, and planning it. It is not always necessary and practical to write the text of *wa'z* entirely. Yet, during the presentation it is essential to have little pieces of papers that contain explanations of fundamental points and their sources.

Moreover, to control the excitement of the *wa'iz* caused by the *kursi*, it would be helpful to have a prepared plan. *Wa'iz* who thinks and plans the tone of his voice for his speech would not fall in the error of sudden voice fluctuations, factitiousness, and usage of random words as a result of excitement.

Being a *wa'iz* is an enjoyable and educating job. An attentive *wa'iz* who internalizes his job would learn many subjects clearly. Because he is obliged to tell the congregation those subjects in an understandable way. This obligation necessitates him to learn the subject well himself first.

Wa'iz is a researcher while selecting his/her topic or while preparing the *wa'z*. He/she never fall into the mistake of thinking that diploma solves everything. He/she never neglects to benefit from scholars and colleagues around him.

The followings are considered essential while preparing the *wa'z*:

1. Those who have some knowledge would understand they are in the need of learning much more.
2. Those who accept they do not know about some topics would find the information they need.

This aim can be carried out by embracing the difficulties of learning in religion (*tafaquh*), and having extensive knowledge on each of the Islamic sciences. And this is possible for a *wa'iz* to gain the habit of reading, learning, and taking notes.

F. INVOCATIONS OF WA'Z

Wa'z can begin as follows:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ .

قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ . بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَدَقَ اللَّهُ الْعَظِيمُ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

..... صَدَقَ رَسُولُ اللَّهِ فِيمَا قَالَ أَوْ كَمَا قَالَ أَوْ قَرِيبًا مِنْهُ*

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي*
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ*
سُبْحَانَكَ لَا فَهْمَ لَنَا إِلَّا مَا فَهَّمْتَنَا إِنَّكَ أَنْتَ الْجَوَادُ الْكَرِيمُ.

Instead of this beginning, one can also start the wa'z by reciting salat & salam (praises to the Prophet) three times. Short invocations that will be recited during the wa'z and at the end of it are determined by wa'iz in accordance with the subject.

Wa'z should be ended when the recitation of the adhan begins. In this way, the congregation should be given time to listen to the adhan. Wa'z should be concluded with a short invocation.

G. AN EXAMPLE OF WA'Z

It would be appropriate to clarify the subject of wa'z by giving an example.

TOPIC: THE BALANCE BETWEEN THIS WORLD AND THE HEREAFTER IN ISLAM

Plan:

1. Why this topic?
2. The perception of this world and the hereafter in Judaism and Christianity.

3. What has Islam introduced on this matter?
4. Is this world a prison for a believer?
5. Who has the right to benefit from the blessings?
6. The summary of the topic.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ* (Chapter al-Qasas, 28: 77)

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا حُظَلَّةُ سَاعَةٌ وَ سَاعَةٌ.

Dear believers, the ambition of accumulating goods and properties, the inclination of accepting the material above every belief and principle, and the desire and the practice of preferring this world to the hereafter that is felt more and more every day present a dangerous progress in the Muslim world in general and in our country in particular.

On the other hand, it is also a known fact that there is a group of Muslims who accept this world and worldly blessings prohibited for themselves, and try to turn completely towards the hereafter.

This world and the hereafter are two abodes for us. What is the status of these two abodes when we think about them together? How does our religion answer this question? What path does it show us on this matter? Today, in my speech I am going to try to illuminate these points under the light of verses from the Qur'an and the sayings of our beloved Prophet (pbuh). As you may appreciate, if we do not know the commands and advises of our religion on this issue, we face the danger of neglecting either this world or the hereafter, and going out of the limits drawn by Islam.

Dear believers, the religions before Islam have also established some principles in regards to evaluation of this world and the hereafter. Today, there are three views on this issue:

1. The view of exaggeration (Ifraad): The view of materialism and corrupted Judaism.
2. The view of remissness (Tafrid): The view of Buddhism and Christianity.
3. The view of following the middle path (Itidal): The view of Islam only.

The first group that we call the view of *ifraad* (exaggeration) says "this world is my only land." Jews who asked the Prophet Moses أَرَنَا اللَّهَ جَهْرَةً "Show us Allah manifestly"⁶⁷ later on worshipped to the golden calf sculptured by Samiri. Therefore, they became the founder of historic materialism.

*Today, we come across mostly worldly provisions and punishments in the current texts of the Torah.*⁶⁸

We can list the characteristics of this group under two articles:

67. al-Nisa 4: 153.

68. See Torah, Leviticus, Chapter 26.

1. Believing only in the things that can be perceived by senses, and not caring and being suspicious about the rest of the things.

2. Caring too much about the worldly life and its pleasures.

The Noble Qur'an describes Jews who are the representatives of this view as follows:

وَلَتَجِدَنَّ أَحْرَصَ النَّاسِ عَلَى حَيَوَةٍ وَمِنَ الَّذِينَ اشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْزَقٍ مِنْهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ.

"And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. And Allah sees what they do."⁶⁹

It states the ruling about them as follows:

فَأَمَّا مَنْ طَغَى وَآثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى.

"Then, as for him who rebelled, and preferred the life of this world. Then surely, the hell will be his home."⁷⁰

After pointing out the Qur'anic ruling about those who have materialistic view, we can now try to know the second group.

The view of the second group can be summarized with the following sentence "This world is not my land".

While the first group holds on to this world as much as they worship it, the second one regards the life in this world as drudgery. The application of this view is mostly observed during the middle age when the priests ruled the Christian world. We encounter some interesting examples regarding this topic. It is narrated that "Most of the priests were staying in caves, dry wells, and graves, and eating grass. They were seeing the cleanliness of the body against the spiritual purity, and abstaining from washing their limbs. The most pious ones according to their understanding were those who kept themselves away from cleanliness, and got dirty most."⁷¹ "Priests were running away even from the shadow of women, and were regarding having relation with women as sin."⁷²

This perception that means abandoning this world has been disappeared in practice and the followers of this view joined to the first group i.e. those who prefer this world over the hereafter. Prof. Muhammad Asad who is a convert states the situation of Europeans on this matter as follows:

"The average Occidental -be he a Democrat or a Fascist, a Capitalist or a Communist, a manual worker or an intellectual- knows only one positive "religion", and that is the worship of material progress, the belief that there is no other goal in life than to make that very life continually easier or, as the current expression goes, "independent of Nature". The temples of this "religion" are the

69. al-Baqarah 2: 96.

70. al-Nazi'at 79: 37- 39.

71. al-Nadwi, *Müslümanların Gerilemesiyle Dünya Neler Kaybetti*, II, p. 135.

72. Al-Nadwi, *ibid.*, II, p. 136.

*gigantic factories, cinemas, chemical laboratories, dance-halls, hydro-electric works: and its priests are bankers, engineers, film stars, captains of industry, record sportsmen.”*⁷³

Dear believers, as you can see these two views that used to be essentially opposing each other in the beginning, today are united upon the dependence on material and world. In that case, when the result is same, then the ruling will be same as well. They will also get the punishment of “those who prefer worldly life”.

Yet, the important aspect of this subject for us is the tendency of these unfortunate developments to spread among Muslims. We should know the principles of our religion on this matter well not to be in such a bad condition that will lead us to eternal frustration.

Allah the Almighty states:

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا.

*“Then withdraw from whoever turns his back upon Our remembrance and does not desire anything but the life of this world.”*⁷⁴

Now we also turn away from them, and begin examining what our religion has introduced us on this issue.

Dear believers, we must know that the main purpose of our religion is to provide us, Muslims, both the happiness in this world and in the hereafter. Since this is the purpose of our religion, it is natural to value and care about both worlds without forgetting that one of them is eternal and the other one is mortal. In this regard, Allah the Almighty states:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

*“And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good as Allah has done good to you, and do not seek corruption in the land, surely Allah does not love the corruptors.”*⁷⁵

This verse is among the advices of the people to denier and profiteer Croesus. It states the best action in terms of this world and hereafter. At this point, we should pay attention to

- 1. Seek for the hereafter with the means that we have in this world.*
- 2. Not to abandon this world and benefiting from this world totally.*
- 3. Do good, not to cause disorder and corruption, not to revolt against the right order, not to work for the harm of the people.*

Dear believers, as you can see it is ordered in this verse “to seek for the hereafter, and not to neglect this world”, and it is prescribed not to break the peace and tranquility of this world. This means “Do not underestimate the peace in this finite and limited world, because the happiness in

73. Muhammad Asad, *Islam at the Crossroads*, p. 35- 36.

74. al-Najm, 53: 29.

75. al-Qasas, 28: 77.

the infinite and eternal hereafter depends on that.” Besides, the construction of this world is not the main purpose in itself. Yet, the construction of this world is necessary for the prosperity in the hereafter. That is why the construction, peace, and tranquility of this world are aimed. As the saying goes, “whose world is prosper, his hereafter is prosper as well”.

May Allah make both of our worlds bright and happy...

The Prophet (pbuh) has also some advice for us to consider this world and hereafter together. For instance;

لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ وَلَا آخِرَتَهُ لِدُنْيَاهُ حَتَّى يُصِيبَ مِنْهَا
جَمِيعًا فَإِنَّ الدُّنْيَا بَلَاغٌ إِلَى الْآخِرَةِ وَلَا تَكُونُوا كَلَاءَ عَلَى النَّاسِ.

“The best among you is the one who does not neglect this world for hereafter, and the hereafter for this world, but running them together. Because this world is an instrument that let one have the hereafter. Never be a burden to other people.”⁷⁶

He also states at the end of a long hadith as follows:

يَا حَنْظَلَةُ سَاعَةً وَ سَاعَةً.

“...O Handala, make yourself busy one hour with worship, and one hour with worldly matters. That is enough...”⁷⁷

As it is reported, the Prophet repeated this advice three times, which shows the significance of the matter.

Dear believers, according to our religion **لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ** “Unto Allah belongs the Sovereignty of the heavens and the earth.”⁷⁸ Both the words earth and hereafter is cited in the Qur’an for 115 times.⁷⁹ Both the worldly and otherworldly punishments are included in the Qur’an. Most of the times, the verses about worldly blessings in the Noble Qur’an are followed by the verses about the blessings of the hereafter.⁸⁰

In Islam, the world is the place of belief and practice, while the hereafter is the place of reckoning and justice. Rather than the values of this world such as property, children, and rank, the way of using them will be effective for the reckoning in the hereafter.⁸¹

Our religion does not turn our will towards one direction in the balance between this world and the hereafter. People have the authority to choose one of these worlds.⁸² Yet, because desiring the happiness in both worlds is more suitable with the Will of Allah Almighty, the Qur’an presents the following invocation as an example:

76. Ramuz al-Ahadith, p. 363.

77. Riyad al-Salihin, 3rd edition, 1970, Ankara, v. I, p. 188.

78. al-Shura, 42: 49.

79. See M. F. Abd al-Baqi, Mujam al-Mufahras, Egypt, p. 262- 263 and 21- 22.

80. al-A’la, 87: 16- 17.

81. al-Kahf, 18: 45- 46; al-Zukhruf, 43: 33- 35; al-Masad, 111: 2.

82. al-Shura, 42: 20.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

*“Our Lord! Grant us good in this world and good in the hereafter, and save us from the doom of the fire.”*⁸³

Some Muslims try to defend themselves for their laziness by saying, “This world is for infidels, and the hereafter is for the believers.”

Muslims who want to abandon this world by interpreting this saying falsely should know that their actions are not in accordance with Islamic faith. Because both this world and the hereafter are for Muslims. Allah the Almighty states:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ * قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

*“Say: Who has prohibited the adornment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.”*⁸⁴

As it is seen, the right to benefit from the blessings of this world essentially belongs to Muslims. Let alone leaving the benefit of this world entirely to non-Muslims, they can benefit from the blessings of this world only under the shadow of Muslims.

If Muslims do not use their right as a result of some thoughts, the sovereignty will certainly be taken by non-Muslims. The perception understood as “one morsel of food and one piece of coat (are enough)” is far away from being the contentment proper with Islamic principles. What is proper contentment in Islam is to live with what one has, not to confine oneself to it...

Provided that not being an obstruction before performing our religious duties, the more we produce, the better it is. For, it provides us the means to help the needy. The first Muslims understood and practiced in that way. How remarkable is the following statement about the companions:

*“The community of the first Muslims who believed in the Prophet Muhammad was able to make people happy under their shadow and governance, to improve and increase the abundance of the earth by following the right path and constructing the world. This community was the most pious and hardworking people for the goodness of the humanity. They did not see this world as a chain on their neck, and did not turn against it and try to break it down. At the same time, they did not see this world as a place of enjoyment and pleasure. They did not waste even an hour of their time, and did not abstain from the blessings of the world. As they did not regard this world as the place of torment and torture that people have to protect themselves from, they also did not consider the blessings, sources, and beneficial things of the earth as desolate possessions and kill each other for them. They did not see the weak nations as booty and compete with each other to hunt them. On the contrary, this noble community accepted the life of this world as a blessing from Allah, and the basis and cause of all kinds of goodness. They got closer to Allah in this life, and reached the level of most perfect community by their actions and fights for the sake of Allah.”*⁸⁵

83. al-Baqarah, 2: 201.

84. al-A'raf, 7: 32.

85. Müslümanların Gerilemesiyle Dünya Neler Kaybetti, p. 94.

Yes, dear Muslim, the respected Companions of the Prophet (pbuh) were advising and living in that way. Our understanding and living should be the same. We express one more time here that Muslims should neither be pessimistic towards the life in this world as Christians do nor give excessive importance to this life as the materialists do. Just like the excessive passion and appetite of a voracious man for food.

Our religion does not approve regarding the permissible and clean blessings as prohibited as a result of some thoughts. Allah the Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ* وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ.

“O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits. And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.”⁸⁶

The following incident is reported to be the occasion of revelation of this verse:

A group from the Companions comes to the wives of the Prophet, and asks them how the Prophet worships. Upon the answer they received, they despise themselves:

“If the Prophet whose previous and future sins are forgiven worships in that way, how will be our state?” One of them says:

- I will never sleep and perform prayer all the time.

The other one says:

- And I will fast without breaking it.”

The other one says:

- And I will leave my wives, and will never have intercourse with them.

They promise each other in this way. When the news reaches the Prophet, he finds these men and warns them:

“Are you those who say such and such? I swear to Allah that I fear and beware from Allah more than any one of you. Yet, I fast and break my fast. I perform prayer and sleep, and I marry women. Whoever goes out of my sunnah, he is not from me.”⁸⁷

Dear Honorable believers, some Muslims abstain from eating, drinking, and using some lawful and halal blessings with the fear of not being able to show proper gratitude for them, and regard staying away from them as a virtue.

Everyone knows that it is necessary to be thankful for every blessing. However, it is not acceptable not to benefit from the blessings for the fear of not being able to express gratitude for them. The important thing is both benefiting from the blessings and showing our gratitude for them. Besides, the gratitude is shown with the kind of the blessing. Saying “Alhamdulillah” is a remembrance and

86. al-Maidah, 5: 87- 88.

87. See K. Miras, *Tecrid-i Sarih Tercemesi*, v. XI, p. 289; *al-Taj*, Kitab al-Nikah, v. II, p. 278.

the gratitude shown by the tongue. The real gratitude for a blessing can be shown by ensuring others benefit from it. When this is done, both the individual and the society benefit from that.

One day a man comes to Hasan al-Basri and says,

- Such and such person does not eat blancmange (a kind of dessert) and says that he cannot perform its gratitude.

Hasan al-Basri asks:

- Does he drink cold water?

The man replies;

- Yes.

Then Imam says:

- Then he is an ignorant man. He does not know that there are much more blessings of Allah Almighty in cold water than blancmange.⁸⁸

In this way, Hasan al-Basri shows the lameness and weakness of the understanding of such people.

Indeed, thinking about the gratitude of the blessings, and taking precautions for the inner self not to go astray is a good thing. Yet, the fundamental principles must not be interpreted wrongly. If we interpret and act wrongly, then we fail in the tests of this world, and cannot reach our destination in the journey of the hereafter.

May Allah protect us all from this danger.

If we summarize the topic, dear believers,

Believers continue their struggle in this life. They do not leave the tenacity of living, and do not give up worldly activities. They can benefit from the pleasures of life in a legitimate way. While doing this, they do not stay behind from struggling to gain the hereafter. Because Muslims carry on their lives with an endless hope as well as the fear of Allah.

The religion of Islam is a source of action and life that is suitable with the creation of people. All of its principles are about life, and exhilarant. That is why there is no distinction between worldly and otherworldly matters. We believe that this world is finite and not worthy to getting attached. Whereas working for gaining the life in the hereafter is very sensitive, it should not be neglected.

May Allah Almighty bless us all with the paradise and his Divine Beauty. Amin.



88. *Hak Dini Kuran Dili*, 2nd edition, 1960, Istanbul, v. III, p. 1809.

READING TEXT



ADVICES FROM HASAN AL-BASRI

O Son of Adam! A true Muslim wakes with fear even though he is a generous person, which is what suits him. The believer reaches at the evening with the same fear. Yes, he is always between the following two fears.

1. Past sins. He cannot know how Allah will treat him because of these sins.
2. Future life. What kind of a life will he live? How will he draw his last breath? He always thinks about these questions.

O people! Comprehend this fact and do good deeds. Allah and His Messenger see your actions. You will one-day return to God who knows the hidden and the apparent. On that day, He will inform you what you have done one by one.

Be very careful about your hearts. Refresh them with continuous remembrance of Allah, because the heart quickly rusts away. Restrain your inner self (*nafs*). Because it is ferocious. If you do not stop the evil desires of your inner self, it will one day push you down the cliff.

You cannot become a perfect believer until you stop criticizing others while you have your own faults. Then, look for your own faults before looking for others, and start with correcting them!

O people! The Quran is a remedy for believer, and a guide for pious. Whoever obeys it will find the straight path. And whoever turns away from it will be miserable and ride for a fall.

O Son of Adam! You will die by yourself, resurrect by yourself, and be held accountable from your actions by yourself!



A Sample Form for Observing and Evaluating a Wā'z:

Name of the Preacher:		
Place of the wā'z:		
Subject of the wā'z:		
Duration of the wā'z:		
Date:		
Evaluation:		
	Yes	No
Were the addressing sentences appropriate?		
Was a remarkable introduction done?		
Was the subject clearly expressed?		
Were enough verses and hadiths mentioned?		
Was the result clearly expressed?		
Was the subject in accordance with the level of the community?		
Was the subject suitable for the importance of the day or the week?		
Was the language and wording proper?		
Was the body language used in an appropriate way?		
Did the preacher follow the manners of wā'z?		
Were the clothes of the preacher suitable?		
Did the khatib's tone of voice reflect the meaning and importance of the subject?		
DID THE PREACHER USE THE TIME WISELY?		
WERE THE REACTIONS OF THE LISTENERS POSITIVE?		
Total Score:		
<p>GUIDANCE COUNSELOR WHO EVALUATES: NAME - SURNAME</p> <p style="text-align: right;">DATE .../.../..... Signature</p>		

EVALUATION QUESTIONS

1. Give information about the first practice of *wa'z*.
2. Explain the place of *wa'z* and *irshad* in religion by stating the related verses and sayings of the Prophet.
3. What kind of qualifications should a *wa'iz* have?
4. What are the most important points while selecting a topic for *wa'z*? Write down.
5. What principles should the plan of *wa'z* consist of?
6. What should be the features of a *wa'z* in terms of style and language?
7. What are the important points while preparing the *wa'z*?
8. Prepare an example of plan of a *wa'z*.
9. Prepare an introduction of *wa'z* about the interpretation of a verse and a saying of the Prophet.
10. What is the importance of *wa'z* in terms of the public education?

LET'S TEST OURSELVES

1. In which period the practice of *wa'z* began?
 - A) The Prophet
 - B) Abu Bakr
 - C) Umar
 - D) Uthman
 - E) Ali
2. Which of the following terms is used to refer to the place of *wa'z*?
 - A) Minbar
 - B) Mihrab
 - C) Kursi
 - D) Mahfil
 - E) Minaret
3. Which of the following qualifications should a *wa'iz* have?
 - A) Psychologist
 - B) Sociologist
 - C) Surgeon
 - D) Heart doctor
 - E) Literary man
4. Which of the following special characteristics should a *wa'iz* have?
 - A) The ability to persuade
 - B) Loquacious
 - C) Talkative
 - D) Excited
 - E) Calm
5. What should be the primary aim in a *wa'z*?
 - A) Expressing the people's problems of housing
 - B) Solving both material and spiritual problems of people
 - C) Dealing with the environmental and ecological structure
 - D) Finding solutions for animal rights
 - E) Preventing wars

6. By which of the following ones does the Prophet describe the religion?
- A) Culture B) Knowledge
C) Income D) Happiness
E) Advice
7. How much time should a *wa'z* take on average?
- A) 25- 30 minutes
B) 30- 35 minutes
C) 30- 45 minutes
D) 40- 45 minutes
E) 50- 60 minutes
8. Which of the followings does not take part in the plan of a *wa'z*?
- A) The need for a topic
B) Possible questions and answers
C) A specific aspect of the topic that is going to be evaluated in more detail
D) Religious bases of the topic
E) The scientific aspect of the topic
9. Which of the followings is not one of the style and language of the *wa'z*?
- A) Explicitness
B) Naturalness
C) Timeliness
D) Simplicity
E) Being scientific
10. Which of the followings is not one of the features of a *wa'iz*?
- A) Pious
B) Humble
C) Hypocrite
D) Conscious
E) Guide

TRUE OR FALSE

Write "T" for true and "F" for false before the following sentences.

- (...) The first practices of *wa'z* are seen in the lectures of the Prophet in the mosque.
- (...) *Kursi* is the term used for the special place prepared for the *wa'iz* and *mudarris* to seat and deliver khutbah. It is found in the mosques and madrasas and ascended by a ladder with a couple steps.
- (...) *Wa'iz* is the person who gives the congregation advice to illuminate them mostly on religious subjects before or after worship on a *kursi* in the mosques or other places where congregational prayers are performed.
- (...) In addition to illuminating and solving the material and spiritual problems of the people, the main duty of a *wa'iz* and imam khatib is to guide people to find jobs in government offices.
- (...) *Wa'z* and *irshad* are religious duties.
- (...) *Wa'iz* is the religious official who gives information about religion to keep religion on a theoretical level.

7. (...) ***“Sharing the problems of Muslims”*** should be an unchanging principle of a *wa’iz* when selecting a topic to talk about.
8. (...) Pointing out the relationship of the subjects of the preach with daily life reduces the significance of the *wa’z*.
9. (...)In the preaches delivered on sacred days and nights, the religious awareness and humanitarian values aimed to be inculcated to the congregation by means of such nights should be mentioned rather than telling the story of that night at length.
10. (...) Wa’z can be delivered impromptu without making any plans.

FILL THE BLANKS

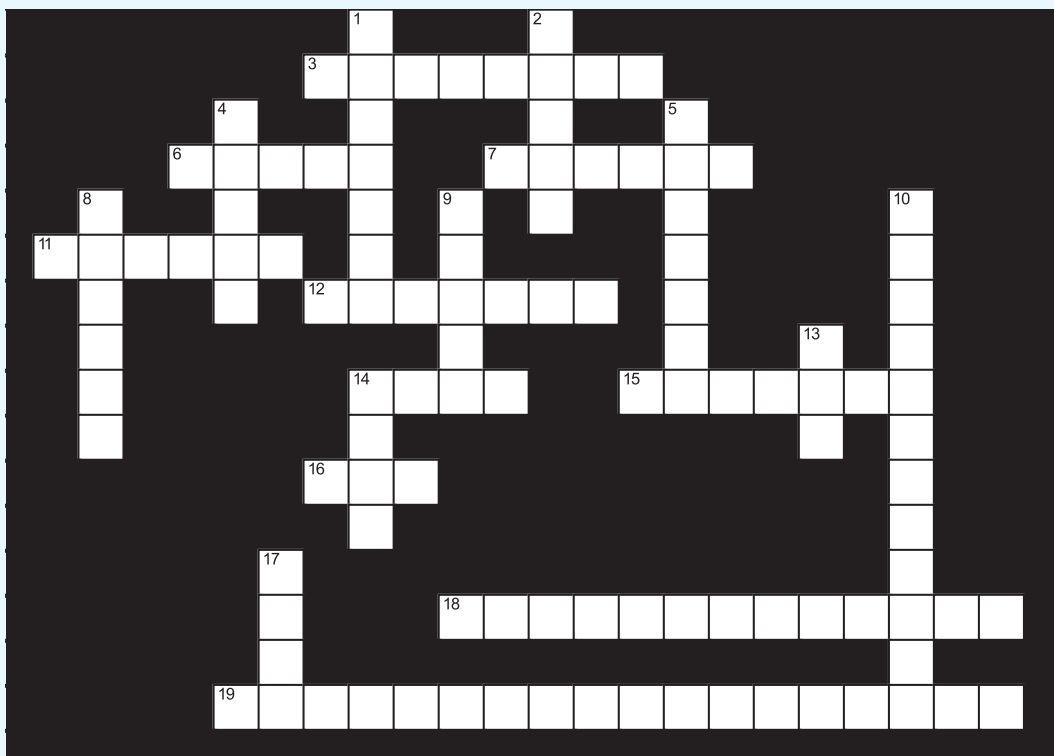
Fill in the blanks of the following questions with proper words that are given below.

(Wa’iz, Irshadi (guiding), Kursi, Mosque, Encouragement and Warning)

1. *Wa’iz* delivers his/her speech in a special seat called..... in the mosque before or after performing prayers
2. is the most important place for religious informal education of the public.
3. is the official who trains the congregations weekly according to their needs.
4. While planning the *wa’z*, it should not be forgotten that the main characteristics of a *wa’z* is



CROSSWORD PUZZLE
QUESTIONS



3. The tool of speaking.
6. The platform where wa'z is delivered in the mosque.
7. One of the places inside the mosque reserved for muezzin.
11. The place where khatib delivers khutbah. Pulpit.
12. Relaxing people by inculcation.
14. The speaker who gives the congregation advice to illuminate them on religious subjects before or after worship mostly by sitting in a kursi found in the mosques or other places where congregational prayers are performed.
15. The information that is aimed to be transmitted.
16. Arabic term which means religion. It was described by the Prophet as advice.
18. The transmission of feelings and thoughts between people.
19. the introductory phrase of "Dear Muslims" used in the khutbah and wa'z.



1. The advisory section of the khutbah.
2. The qiblah of Muslims.
4. A social being that has the ability to think.
5. Speech is silver but the is gold.
8. The place where imam leads the prayer. Prayer niche.
9. The term used for the special place in the mosques and madrasas ascended by a ladder with a few steps for preachers and instructors to seat and deliver a preaching (wa'z).
10. Expressing opinions and thoughts on different subjects with an intimate and warm style without being very serious and formal.
13. A religious duty that is the way of training the people by warning and giving them advice.
14. is also a term that means adviser.
17. A meaningful unit of a language pronounced by the tongue.





CHAPTER V: FUNERAL



PREPARATORY WORKS

1. To what should one pay attention in visitations of the sick?
2. Which chapters from the Qur'an should be recited in the presence of a patient who is in the death bed?
3. What do the terms *talkin* (inculcation) and *ta'ziya* (delivering the condolences) remind you?
4. Examine the practices of *tajhiz* and enshrouding the dead on site.
5. Visit a funeral home after a funeral and observe the ceremonies performed there.

A. THE THINGS THAT NEED TO BE DONE AT THE TIME OF DEATH

Death is an inevitable reality. In fact, birth is the forerunner of death. Because every being that is born will one day die. The lives of living beings comes to an end with death. This fact is stated in the Qur'an in the best way:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ *“Every soul will taste death.”*⁸⁹ Therefore, people should prepare themselves for this reality. They should not forget death in any seconds of their lives. On the other hand, they should not become psychotic about the thought of death, and make it an excuse for neglecting their duties. The important point here is to believe in the reality that the time of death written in the fate will one day come. Throughout their lifetimes, as people can be healthy, they can also encounter with some diseases. Regardless of its name, sometimes this disease can be the cause of their death. Sickness and health are both for human beings. In this sense, people who live in a society have some duties towards each other. As these duties can be expressed by showing friendship during the times of health and they should also be shown during the times of sickness. And this is called visitation. Particularly the visitation of the sick has both religious and social importance. Visitation of the sick and other kinds of visitations have a manner. Following these manners is both humanitarian and conscientious duty.

1. Visitation of the Sick

The most important religious duty that needs to be fulfilled before death is visitation of the sick. Visitation of the sick is one of the rights of a Muslim upon other Muslims. This is commanded by the Prophet in many ahadith:

عَنْ أَبِي هُرَيْرَةَ (ض) قَالَ أَنَّ رَسُولَ اللَّهِ (صَلَعَم) قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ

Narrated from Abu Bakr that the Prophet (pbuh) said:

*“The rights of a Muslim on another Muslim are five: to respond the greetings, to visit the sick, to follow the funeral processions, to accept an invitation, and to say “يَرْحَمُكَ اللَّهُ” to those who sneeze.”*⁹⁰

Especially the “extremely sick” people should be visited and wishes for their fast recovery should be expressed by asking their recovery from Allah and by saying them “get well soon” In this way, they should be pleased and recommended patience. Another hadith on this issue is as follows:

عَنْ أَبِي هُرَيْرَةَ (ض) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَعَم): مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ: يَا نَاطِبَ مَمَشَاكَ، وَتَبَوَّاتُ مِنَ الْجَنَّةِ مَنْزِلًا.

89. Ali Imran 3: 185.

90. Bukhari, Janaiz, 2; Muslim, Salaam, 4; See also Ibn Majah, Janaiz, 1.

Narrated from Abu Hurairah that the Prophet (pbuh) said:

“Whoever visits a sick, or visits his brother for Allah, an angel calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in the heaven.”⁹¹

Visitations of the sick should not be long. The patient should not be bothered by unnecessary talks. Patients with long lasting diseases should be visited regularly and supported in order to improve their morale. Foods that are prohibited for the patient should not be brought as gifts. The Prophet (pbuh) states this issue in one of his sayings as follows:

وعن ثوبان (ض) ، عن النبي (صلعم) ، قال: إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَزْجَعَ قَيْلٌ: يَا رَسُولَ اللَّهِ وَمَا خُرْفَةُ الْجَنَّةِ؟ قال: جَنَّاها .

“If a Muslim visits one of his sick brothers in the morning, seventy thousand angels wish mercy for him until the evening. If he visits in the evening, seventy thousand angels ask for forgiveness for him until the morning. And there are harvests for him in the paradise.”⁹²

2. Talkin (Inculcation)

Talkin (inculcation) means reciting *kalimah tawhid* and *kalimah shahadah* in the presence of the sick person. Especially one of the loved ones of the patient recites *kalimah tawhid* loudly in his presence. The patient is not asked for repeating.⁹³

It would be better to recite *talkin* in the following way because it also contains repentance:

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

The Prophet (pbuh) states in a hadith as follows:

عن معاذٍ (ض) قال: قَالَ رَسُولُ اللَّهِ (صلعم) :
مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ .

Narrated from Muadh that the Prophet (pbuh) said:

“Whose last words are ‘There is no god, but God’ (La ilaha illallah), he will enter paradise.”⁹⁴

وعن أبي سعيد الخُدْرِيِّ (ض) قال: قَالَ رَسُولُ اللَّهِ (صلعم) :
لَقَنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ .

Narrated from Abu Sa'id al-Khudri that the Prophet (pbuh) said:

91. Tirmidhi, Birr, 64. See also Ibn Majah, Janaiz, 2.

92. Tirmidhi, Janaiz, 2. See also Abu Dawud, Janaiz, 3; Ibn Majah, Janaiz, 2.

93. *al-Tajrid al-Sarih*, IV, 273.

94. Abu Dawud, Janaiz, 20; Hakim, *al-Mustadrak*, I, 351.

“Exhort to recite ‘There is no god but Allah’ to those of you who are dying.”⁹⁵

The Prophet (pbuh) recommended us to commemorate the dead with gratitude and express their good characteristics by saying “Mention good things about your dead, and refrain from mentioning the evil.”⁹⁶ It is not appropriate to talk about the faults of the dead, the actions that he does while dying and afterwards. However, if the dead is known for his sins and heresy and committing the forbidden actions openly, then his state may be told others to warn them against a similar end.

It is recommended to turn the one who is about to die towards qiblah, and lay him on his right side. It is also the same to put pillow behind his back or neck in order to raise his head facing the qiblah, and extend his legs towards qiblah.

Inculcation during and after burial is reprehensible (makruh) according to Maliki school of law. Yet, it is recommended (mandub) at the time of death.⁹⁷

3. Recitation of the Qur'an

It is recommended to recite the Qur'an in the presence of the sick. In particular, the recitation of chapters “Ya-Sin (36)” and “al-Ra'd (13)” is recommended by the Prophet (pbuh) as in the following hadith: *“Recite Surah Ya-Sin to your dead.”⁹⁸*

After death, the Qur'an is not recited until the dead is washed. It is reprehensible to recite the Qur'an in the presence of the demised before washing him. However, as it is not reprehensible to recite the Qur'an loudly in another room, there is also no reprehensibility in reciting the Qur'an silently in the room where the dead person stays.

Actions at the time of the death are important. It is natural and not prohibited to grieve and cry for the dead unless one bewails, tears his heart out, and says things that may mean rebellion against Allah. Yet, crying out and screaming is prohibited as the Prophet (pbuh) states in the following hadith:

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّمَ):
لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ .

Narrated from Ibn Masud that the Prophet (pbuh) said:

“He who slaps the cheek, tears the clothes, and follows the tradition of the Days of Ignorance is not from us.”⁹⁹

After the death takes place, the clothes of the deceased are taken off. His chin is tied up on top of his head. His eyes are closed. His feet are tied to each other by the toes. His arms are placed next to his body. He is covered with a sheet. In order to prevent the body from swelling, a piece of iron or something similar such as scissors or a knife is placed on his belly.

95. Muslim, Janaiz, 1, 2. See also Abu Dawud, Janaiz, 16; Tirmidhi, Janaiz, 7; Nasai, Janaiz, 4; Ibn Majah, Janaiz, 3.

96. Tirmidhi, Janaiz, 34.

97. Abdurrahman Ceziri, Dört Mezhebe Göre İslam Fıkhı, v. II, p. 713.

98. Ibn Majah, Janaiz, 4; Abu Dawud, Janaiz, 24; Ibn Hanbel, Musnad, V, 26, 27. According to Ibn Hibban, the hadith “Recite Surah Ya-Sin to your dead” means to those who are dying not the dead ones.

99. Bukhari, Janaiz, 36, 38, 39; Manaqib, 8; Muslim, Iman, 165. See also Tirmidhi, Janaiz, 22, 25; Nasai, Janaiz, 17; Ibn Majah, Janaiz, 52.

It would be appropriate for the one who performs these duties to recite the following invocation:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ. اَللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ
وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَرْجًا مِمَّا خَرَجَ مِنْهُ

“In the Name of Allah and according to the religion of the Messenger of Allah. O Allah, ease upon him his affairs and facilitate for him that which is to yet to transpire and give him the good fortune of meeting You and make that which he has gone to (the Hereafter) better than what he has left (this world).”

Nice fragrant is kept the room where the dead is. Those who are in the state of major impurity, and women who are on their menstruation or post partum period should not stay in the room.

In the meantime, the relatives, friends, neighbors, and other people who want to attend the funeral are informed by local means of communication.

According to Maliki school of law, it is reprehensible to recite the Qur'an at the time of the death. Because, this was not the practice of *Salaf al-Salihin* (Righteous Predecessors). Some of the Maliki scholars said that it is recommended to recite chapter Yasin (36) in the presence of the one who is about to die.¹⁰⁰

B. WASHING AND ENSHROUDING THE DEAD

Washing the deceased, performing the procedures of *tajhiz* (getting the body ready for burial) and *takfin* (enshrouding), and burying the deceased as soon as possible is recommended.

1. The Ritual Bath of the Dead (Ghasl)

The person who conducts the ritual bath for the dead should be competent Muslim. The place where the dead is washed should be indoors and no one should see body of the deceased except those who wash him/her.

The deceased person is laid down on his/her back on a wooden, or concrete or bench called “*tanashir*” in a position that the feet point to the direction of qiblah. Incense is burned three, five, or seven times (in an odd number of times) in the room where the deceased is washed. The part between the navel and the kneecap is kept covered with a piece of cloth.

The person who conducts the ritual bath for the dead starts with stating the intention, and then recites basmalah. During the process of washing, he/she continues to say *يَا رَحْمَانُ* meaning “O Merciful Lord! I wish you to forgive this person.”

By wrapping his/her hand with a piece of a cloth, the person who washes the body cleanses the private parts of the deceased from under the cover placed over the body without lifting it. If there is not any cloth to wrap his/her hand, he/she washes the body without lifting the cover. Then he/she makes the dead perform ablution starting from the face, but does not rinse the dead person's mouth or nose, but only wipes the lips and nostrils. He/she also wipes the bellybutton of the deceased with

100. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı*, v. II, p. 713.

his/her finger or with a piece of wet cloth. He washes the dead person's hands and arms up to elbows, wipes his head and washes his feet. Thus, ablution is completed.

There is no need having the infants who are too young to understand the meaning of prayer, i.e. who are not at the age of discernment, perform ablution.

The body is turned slightly to the left side while the right side is washed. Then it is turned to the right side while the left side is washed. This process is repeated three times. It is not necessary to repeat it more than three times. The body is slightly raised to the standing position while caressing the belly. If something comes out of the body, it should be cleaned by pouring water, but ablution is not repeated.

The hair and the beard of the deceased should not be brushed. The hair and nails should not be clipped. The deceased should not be circumcised even though he has not been circumcised. Cotton is not used while washing the dead.

After the process of washing, the body is dried with a towel.

It would be sufficient to pour water over the swelled bodies that are about to decompose. There is no need to perform ablution or washing them three times.

Liquid etc. that comes out from the dead body after enshrouding is not washed. He/she is buried in that way.

In the absence of water to wash the deceased, dry ablution is performed. If the deceased is female, her body should be washed by a female and if the deceased is a male, then his body should be washed by a male. The one who washes the dead should be in the state of ablution.

Little girls, who are not yet at the age of puberty, can be washed by a male, and little boys, who are not yet at the age of puberty, can be washed by a female when necessary.

The one who can be identified neither as a male nor a female (*khunsa mushkil*) is not washed, but performed dry ablution. As for the way of their enshrouding, they are regarded as females.

Those who are drowned are moved three times in the water with the intention of washing if there is no way to wash them. Dying in water does not free Muslims from obligation to wash their deceased and perform the funeral procedure.

If a non-Muslim dies in a Muslim land, he/she is given to his coreligionists. If it is not possible to give him to the coreligionists, then he is washed, enshrouded, and buried. Yet, even though a deceased Muslim has no relative other than a non-Muslim, his/her body is not given to the non-Muslims. Because it is a communal obligation over Muslims to wash and bury their deceased.

WASHING THE DEAD ACCORDING TO MALIKI SCHOOL OF LAW:

While performing the ritual bath of the dead, first the deceased should be placed on a platform, and then all his/her clothes are taken off except the ones that cover private parts. It is compulsory to leave the clothes that cover the private parts of the dead, be it *mughhallaz* or *mukhaffaf*. After taking off the clothes, the hands of the deceased are washed three times. The belly of the dead is pressed gently to remove the feces, if any, in order to prevent it to come out after washing. After that, the one who washes the dead wraps his/her hand with a thick cloth and washes the private parts of the deceased. After cleaning other impurities from the body, he/she has the deceased perform *madmada* (washing mouth) and *istinshaq* (washing nostrils). After that, the washer gently turns the head of the deceased towards his/her chest and wipes his teeth and nostrils with a cloth, and then completes the rest of the

ablution. While performing the ablution, he washes each limb three times. Then the washer pours water upon the head of the deceased without stating intention. For, it is not lawful to state the intention for washing the dead. Then he/she washes the right side of the body both front and back, and then the left side. Thus, the washing is completed, and this is the first washing. This needs to be done with pure water. Thus, the obligatory washing is completed. For the purpose of cleansing, the second and third washing are recommended. The first of these two washing should be performed with soap or other materials of cleaning. After scrubbing the body with soap, water should be poured over the body. Fragrance should be added to the water of the last washing. Camphor is more virtuous than the other fragrances. If the deceased is cleaned from impurities, there should not be any additional washing. Yet, if there is a need for additional washing, the body should be washed for the fourth time. This number can be increased up to eight times. After completing the washing, the washer should dry the body as it is recommended, and put some fragrant materials on the organs of senses, and organs of prostration such as forehead, hands, and feet, and other holes of the body. The washer should also put perfumed cottons on the private parts of the body.¹⁰¹

2. Tajhiz

The duties that are performed from washing the deceased to the burial and providing the necessary equipment are called “*tajhiz*”.

Washing the body of a dead Muslim, enshrouding, performing the funeral prayer, and burying him / her are *fard kifaya* (collective obligation) upon Muslims. If these duties are not performed by any Muslim, then all Muslims will be held responsible.

Upon the death of someone, the following three duties are performed as soon as possible: *Tajhiz* and *takfin*, paying his debts, separating his bequest, if any, from his properties.

3. Takfin (Enshrouding the Deceased)

Enshrouding the whole body of every deceased male and female Muslim is obligatory. Shroud is a piece of cloth that is used for covering the deceased after washing and drying it. This cloth both serves as a cover of the dead body, and this sleeveless, collarless, seamless cloth also represents that people will not take anything from this world with them, and will leave this world naked as they were born. Shroud is the only and last thing that they can take from this world.

There are three types of shroud:

a. The shroud that is sunnah:

This type of shroud for male consists of three pieces called qamis, izar, and lifafah (They all must be seamless). This type of shroud for female consists of five pieces of cloth, and there is a head cover and chest cover in addition to the above-mentioned three pieces of male. Those are the number of pieces that is necessary for the enshrouding in accordance with the sunnah of the Prophet.

b. The sufficient shroud:

This type of shroud consists of two pieces for male namely izar and lifafah, and chest cover for female in addition to these two.

101. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı*, v. II, p. 725.

c. The necessary shroud:

This type of shroud consists of only one piece of cloth for both male and female. It is only covering the dead with one piece of cloth if it is not available more. If the cloth does not suffice to cover the whole body, then the upper part of the body should be covered. The unclothed parts are covered with grass.

The pieces of shroud are,

Qamis: It is a collarless shirt that covers the dead from neck to feet and it is clothed from the neck of the body.

Izar: It is like pants and skirt. It covers from head to feet.

Lifafah: It is a piece of cloth from head to feet. It is a little bit longer than izar because it is tied upon the head and under the feet.

Enshrouding is performed as follows:

If the deceased is male, the washed and dried body is clothed first with *qamis* by putting on the neck. *Lifafah* is stretched over the coffin or on a carpet etc. Then *izar* is placed over *lifafah*. The body covered with *qamis* is laid upon *izar*. First, the left side of the body is covered with *izar*, and then the right side. *Lifafah* is covered in the same way and then is tied upon the head and under the feet. If there is fear that the shroud might get unfolded, a belt can be used to tie it up.

Boys and girls with the ability of discernment are accepted as the same with pubescent male and female in terms of enshrouding. However, the children who have not reached the age of discernment may be covered with izar and lifafah, or with only one of these. However, it is preferable to use three pieces of cloth.

The infant who died as a result of miscarriage is buried by covering with a piece of cloth; there is no need to wash the body.

If there is more than half of a dead body, or half of it with the head, the body is washed, enshrouded and the funeral prayer is performed. Yet, if more than half is missing, or if there is half of the body without the head, then it is not washed, enshrouded and the funeral prayer is not performed. It is covered with a cloth and buried.

It is more preferable that the shroud is made from white cotton. It should be as beautiful as possible and appropriate the status of the deceased.

Shroud is incensed with a fragrant material for one, three, or five times before covering the dead, or something with pleasant smell is wiped on it.

ENSHROUDING ACCORDING TO MALIKI SCHOOL OF LAW:

It is recommended to cover the body of the deceased male and female with more than one piece of cloth. The most virtuous way for male is to cover with five pieces. Those pieces consist of:

1- Shirt with sleeve, 2- Izar, 3- Turban (this turban should have one dhira (cubit) long tail, and this tail should be spread over the face of the dead), 4, 5- Two pieces of lifafah.

The most virtuous way for female is to cover them with seven pieces. These pieces are:

1- Izar, 2- Qamis, 3- Head cover, 4- Four pieces of lifafah.

Using more than these is not permissible for male and female. However, the protection bandage is not included to them. This bandage is a piece of cloth that is tied upon the cotton placed over the private parts to prevent any excretion to come out. Using white color shroud is recommended. It is permissible to use shrouds that are dyed with saffron or alacehri (a plant that grows in Yemen and gives yellow color). It is not permissible to use shrouds that are died other than safflower, or with green color, or saffron, or alacehri. It is reprehensible to use shrouds made from silk or silk thread. These are reprehensible if there is any other shroud available. If there is no other option, then they will not be reprehensible. It is obligatory to enshroud the deceased with the dress he wears for Friday prayers even if it is old. If his heirs disagree upon with what they will enshroud the deceased and if some say with the clothes the deceased used to wear on Fridays, while some others ask for enshrouding the body with another cloth, then the decision is made in favor of the first group. It is recommended to incense the shroud. It is also recommended to put fragrance to the cottons that are placed in *lifafah*, inside mouth, nose, eyes, and ears etc. Camphor is the most virtuous fragrant material. It is also virtuous to plait the hair of women and leave it back of the body.¹⁰²

C. FUNERAL PRAYER AND INVOCATIONS

Performing the funeral prayer for a deceased Muslim who is washed and enshrouded is *fard kifaya* (collective obligation upon Muslims). If the funeral prayer is not performed by anybody, then everybody will be responsible for it. Congregation is not a condition for this prayer.

There are some additional conditions for performing the funeral prayer. We can list these conditions as follows:

1. The deceased must be a Muslim.
2. The deceased must be washed.
3. The whole body must be present, or at least more than half of it, or half of it with the head.
4. The body must be in front of the congregation.
5. Those who perform the funeral prayer must stand. The congregation cannot be or sit on a mount except those who have an excuse; they perform the prayer by standing.
6. The deceased must be placed on musalla stone, or to the ground. The funeral prayer cannot be performed if the body is carried on hands or upon the shoulders.

HOW TO PERFORM THE FUNERAL PRAYER:

The one who leads the funeral prayer stands facing towards the *qibla* while the corpse is placed in front of him at chest height. The congregation stands behind him in rows.

The pillars of the funeral prayer consist of *qiyam* (standing) and takbir. Intention is the condition for it (**Intention is the pillar of funeral prayer according to Maliki and Shafii schools of law.**)¹⁰³ That is why it must be known whether the deceased is male or female, or minor or grown up. Muezzin generally states this by saying aloud “with the intention for a man” or “with the intention for a woman” or “with the intention for a boy or a girl”.

102. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı*, v. II, p. 731

103. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı*, v. II, p. 735.

Imam states the intention to perform funeral prayer in the name of Allah, and to pray for the deceased. Even if there are women in the congregation, it is not necessary for imam to intend for imamate.

The congregation also states intention to perform the funeral prayer in the name of Allah, to pray for the deceased, and to follow the imam.

After intention, imam recites opening takbir loudly, and raises his hands. And the congregation follows the imam. The imam and the congregation recite silently the invocation of *subhhanaka* together with the sentence “وَجَلَّ شَأْؤُكَ” “*wa jalla sanauka*” after the phrase “*wa taala jadduk*”. Then the imam recites a second takbir loudly without raising his hands. The congregation also recites takbir but silently. Then, the imam and the congregation recited the invocations of “*Allahumma Salli*” and “*Allahumma Barik*” silently. Afterwards, the third takbir is recited in the same way. They recite the following invocation if the deceased is female:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا*
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ* وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ*
 وَخُصَّ هَذِهِ الْمَيِّتَةُ بِالرُّوحِ وَالرَّاحَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ وَالرِّضْوَانِ* اللَّهُمَّ إِنْ كَانَتْ
 مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا* وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا* وَلَقَّهَا الْأَمْنَ وَالْبُشْرَى
 وَالْكَرَامَةَ وَالزُّلْفَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

“O Allah! Grant forgiveness to our living and dead people, and to those who are present and who are absent, and to our males and females, to our young people and old people. O Allah! Whomsoever you grant to live, from among us, help him to live in Islam, and whomever of us you cause to die, help him to die in faith. Grant especially this dead person your ease, rest, forgiveness and consent. O Allah! If she acted well, increase for her her good action, and if she acted wrongly, overlook her wrong actions. Grant her security, glad tidings, generosity and closeness to you with Your mercy, O Most Merciful.”

If the deceased is male, the invocation is recited as follows:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا*
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ* وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ*
 وَخُصَّ هَذِهِ الْمَيِّتُ بِالرُّوحِ وَالرَّاحَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ وَالرِّضْوَانِ* اللَّهُمَّ إِنْ كَانَ
 مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ* وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ* وَلَقَّهِ الْأَمْنَ وَالْبُشْرَى
 وَالْكَرَامَةَ وَالزُّلْفَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

“O Allah! Grant forgiveness to our living and dead people, and to those who are present and who are absent, and to our males and females, to our young people and old people. O Allah! Whomsoever you grant to live, from among us, help him to live in Islam, and whomever of us you cause to die, help him to die in faith. Grant especially this dead person your ease, rest, forgiveness and consent. O Allah! If he acted well, increase for him his good action, and if he acted wrongly, overlook his wrong actions. Grant him security, glad tidings, generosity and closeness to you with Your mercy, O Most Merciful.”

If the deceased is a boy, the invocation is recited as follows:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا* اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ* وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ* اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا* اللَّهُمَّ اجْعَلْهُ لَنَا أَجْرًا وَزُخْرًا* اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعًا وَمَشْفَعًا.

“O Allah! Grant forgiveness to our living and dead people, and to those who are present and who are absent, and to our males and females, to our young people and old people. O Allah! Whomsoever you grant to live, from among us, help him to live in Islam, and whomever of us you cause to die, help him to die in faith. O Allah! Cause him to become a means of salvation for us, and cause his loss to become a means of reward and recompense for us (in the Hereafter), and make him for us an intercessor whose intercession be granted by You.”

If the deceased is a girl, then the invocation is recited as follows:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا* اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ* وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ* اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا* اللَّهُمَّ اجْعَلْهَا لَنَا أَجْرًا وَزُخْرًا* اللَّهُمَّ اجْعَلْهَا لَنَا شَافِعَةً وَمَشْفَعَةً.

“O Allah! Grant forgiveness to our living and dead people, and to those who are present and who are absent, and to our males and females, to our young people and old people. O Allah! Whomsoever you grant to live, from among us, help him to live in Islam, and whomever of us you cause to die, help him to die in faith. O Allah! Cause her to become a means of salvation for us, and cause her loss to become a means of reward and recompense for us (in the Hereafter), and make her for us an intercessor whose intercession be granted by You.”

Those who do not know these invocations may recite the following verse:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

“Our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the fire with Your mercy, O Most Merciful.”

Or they pray as follows:

اللَّهُمَّ اغْفِرْ لِي وَلِلْمَيِّتِ وَلِلسَّائِرِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

“O Allah! Grant forgiveness to me, to the dead person and to all believing men and women.”

After the recitation of the invocations for the deceased, imam recites takbir loudly, and the congregation repeats the takbir silently. Then they say salaam by turning their heads to both sides and complete the prayer.

Those who attend the funeral prayer late, recite missing takbirs consecutively (without reciting invocations after them) and say salaam, and complete the prayer after imam completes the prayer and before the funeral is removed from musalla.

It is reprehensible to perform funeral prayer while the sun is rising or setting, or when the sun is close to meridian.

It is appropriate for women to perform the funeral prayer in the rear rows as in other prayers. Because this is the tradition of the Prophet in regards to the order of the rows in prayer.

HOW TO PERFORM FUNERAL PRAYER ACCORDING TO MALIKI SCHOOL OF LAW:

If the deceased is male, the one who performs the prayer stands opposite the middle of the body. If the deceased is female, then he stands opposite the shoulder part of the body. Then he states intention for the congregation to perform prayer for the deceased Muslim. He recites opening takbir by raising his hand as in other prayers. He first recites the opening invocation that is stated above, then recites the second takbir without raising hands and recites an invocation. Then he recites the third takbir without raising hands and recites an invocation. Then he again recites the fourth takbir without raising hands and recites an invocation. He says salaam by turning his head only to one side. Even though he performs by following an imam, he intends to complete the prayer by saying the salaam as it is done in all other prayers. He recites all of the invocations and takbirs of this prayer silently. However, imam recites takbirs and salaam loudly for those who follow him to hear. It is more appropriate to begin all the invocations with glorifications for Allah, and sending praises to the Prophet (*al-salat wa al-salam*).

INVOCATIONS OF THE FUNERAL PRAYER ACCORDING TO MALIKI SCHOOL OF LAW:

According to the reliable opinion of Maliki School, it is obligatory to recite invocations after all takbirs including the fourth one. The shortest prayer is to recite “O God, forgive him - اللَّهُمَّ اغْفِرْهُ” or a similar invocation. The most virtuous one is to recite the invocation of Abu Hurairah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ. اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ
وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ. اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ وَلَا تُفْتِنَا بَعْدَهُ.

“All Praise due to Allah, Lord of the worlds. Peace and blessings be upon our Prophet Muhammad, all his family, and all his Companions. O Allah, he is Your slave and the son of your slave and the son of your woman slave. He used to testify that there is no god but You alone with no partner and that Muhammad is Your slave and Your Messenger and You know him best. O Allah, if he is good, then increase his goodness. If he did evil, overlook his evil actions. O Allah, do not deny us his reward and do not tempt us after him.”

If the deceased is female, then the invocation above is recited by changing it to feminine form after the glorification and salat part as follows:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
اللَّهُمَّ إِنَّهَا أَمْتُكَ وَبِنْتُ عَبْدِكَ وَبِنْتُ أَمَّتِكَ كَأَنْتَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا
شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهَا. اللَّهُمَّ إِنْ كَانَتْ مُحْسِنًا فَزِدْ فِي
إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهَا. اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهَا وَلَا تُقْتِنَا بَعْدَهَا.

“All Praise due to Allah, Lord of the worlds. Peace and blessings be upon our Prophet Muhammad, all his family, and all his Companions. O Allah, she is Your female slave and the daughter of your slave and the daughter of your female slave. She used to testify that there is no god but You alone with no partner and that Muhammad is Your slave and Your Messenger and You know her best. O Allah, if she was good, then increase her goodness. If she did evil, overlook her evil actions. O Allah, do not deny us her reward and do not tempt us after her.”

If the deceased is a boy, the following is recited after glorification and salat part:

اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ أَنْتَ خَلَقْتَهُ وَرَزَقْتَهُ وَأَنْتَ أَمَّتُهُ وَأَنْتَ تُحْيِيهِ. اللَّهُمَّ اجْعَلْهُ
لِوَالِدَيْهِ سَلَفًا وَذَخِيرًا وَفَرَطًا وَاجْرًا وَثَقِيلَ بِهِ مَوَا زَيْنَهُمَا وَأَعْظَمَ بِهِ أَجُورَهُمَا وَلَا تُقْتِنَا
وِإِيَّاهُمَا بَعْدَهُ. اللَّهُمَّ الْحَقِّقْهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ فِي كِفَالَةِ إِبْرَاهِيمَا وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ
دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَعَافِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ.

“O Allah, he is your slave and the son of Your slaves. You created him and provided for him. You made him die and will bring him to life. Make him a forerunner and a stored-up treasure and a reward for his parents. Make their balances heavy through him and make their reward greater because of him and do not deprive either us or them of their reward through him and do not test either us or them after him. O Allah, give him the company of the right-acting believer who have gone ahead and place him under the guardianship of Ibrahim. Give him a house better than the one he had and a family better than the one he had. Save him from the trial of the grave and the torment of Jahannam.”

If there is a male and a female funeral, then the statements are recited in the masculine form not in the feminine form:

اللَّهُمَّ إِنَّهُمَا عَبْدَاكَ، وَابْنَا عَبْدَيْكَ وَابْنَا أُمَّتَيْكَ كَأَنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا
شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ. اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي
إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ. اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ وَلَا تُقْتِنَا بَعْدَهُ.

If there are more than two funerals both male and female, the statements are recited in the masculine form not in the feminine form as well:

اللَّهُمَّ إِنَّهُمْ عِبِيدُكَ، وَابْنَاءُ عِبِيدِكَ وَابْنَاءُ أُمَّهَاتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ. اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ. اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ وَلَا تُفْتِنَا بَعْدَهُ.

If the prayer is performed for a group of women, the invocation is recited as follows:

اللَّهُمَّ إِنَّهُنَّ إِمَاؤُكَ، وَبَنَاتُ عِبِيدِكَ وَبَنَاتُ إِمَائِكَ كُنَّ يَشْهَدْنَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ. اللَّهُمَّ إِنْ كُنَّ مُحْسِنَاتٍ فَزِدْ فِي إِحْسَانِهِنَّ وَإِنْ كُنَّ مُسِيئَاتٍ فَتَجَاوَزْ عَنْ سَيِّئَاتِهِنَّ. اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهَا وَلَا تُفْتِنَا بَعْدَهَا.

After the recitation of the invocations above, the following invocation is recited additionally for each funeral after the fourth takbir:

اللَّهُمَّ اغْفِرْ لَّا سَلَاَفِنَا وَأَفْرَاطِنَا وَمَنْ سَبَقَنَا بِالْإِيمَانِ. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلَامِ وَاغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

“O Allah, forgive our forebears and predecessors and those who have gone before us. O Allah, whoever among us You make live make him live in iman and whoever You take back to Yourself take him back as a Muslim. Forgive all the Muslims both men and women and all the believers both men and women.”¹⁰⁴

D. CEREMONIES PERFORMED AFTER THE FUNERAL PRAYER

After the funeral prayer, people should immediately go to the cemetery for burial. However, before going to cemetery, imam asks those who attend the funeral prayer some questions and leads a ceremony called tazkiyah.

1. Tazkiyah

Tazkiyah is performed as follows:

Imam asks:

- O Muslims, how do you know the deceased who departed this life eternally?

Those who know the deceased reply:

- We know him as a good person.

Imam asks:

- Do you bear witness that he was a believer, and righteous servant of Allah?

104. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhı*, v. II, p. 733-742.

The congregation answers:

- We bear witness.

Then the imam asks:

- Do you forgive your rights on him?

The congregation answers:

- We do.

Imam replies:

- May God be pleased with you, and accept your good witnessing. In order to become a reason for the forgiveness of the deceased and our dead, and for the sake of Allah, let's recite chapter al-Fatiha.

The congregation recites al-Fatiha, and takes the coffin upon their shoulder and heads towards the grave.

Responding to the questions of tazkiyah as "we know him as a good person" is positive witnessing. It is important for those who know the deceased to bear positive witness if he is a righteous one. The witnessing of such people is what gives benefit to the deceased. To commemorate the Muslim dead with gratitude, mentioning their good conduct, and to avoid talking about their sins is a duty upon Muslims. It is stated in a hadith "Commemorate your dead with gratitude".

2. Tashyi'

Carrying the deceased from the place where the funeral prayer is performed (musalla) to the grave is called tashyi'. Attending tashyi' is one of the rights of a Muslim upon other Muslims.

Tashyi was a tradition of the Prophet (pbuh), in other words the Prophet (pbuh) used to attend the funeral procession to the grave. There are many spiritual rewards in attending the process of tashyi'. Moreover, it is said that following the funeral of a righteous deceased is more virtuous for the relatives and neighbors than performing supererogatory prayer. The Prophet (pbuh) even personally helped to carry some funerals.

It is better to carry and bury the deceased as soon as possible. The Messenger of Allah said:

عن أَبِي هُرَيْرَةَ (ض)، عَنِ النَّبِيِّ (صَلَعَم) قَالَ: أَسْرِعُوا بِالْجَنَازَةِ،
فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سَوَى ذَلِكَ، فَشَرٌّ
تَضَعُونَهُ عَنْ رِقَابِكُمْ. وفي رواية لمسلم: فَخَيْرٌ تُقَدِّمُونَهَا عَلَيْهِ.

Narrated from Abu Hurairah that the Prophet said:

"Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks."

The sunnah way is to carry the coffin on four people's shoulders from each corner. The most appropriate way is that one person carries ten steps from each corner, therefore forty steps in total. It is performed first by carrying the front left side of the coffin ten steps on the right shoulder, then the rear left side ten steps on the right shoulder, then the front right side ten steps on the left shoulder, and

finally the rear right side ten steps on the left shoulder. It is appropriate to say “بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِهِ” “Bismillah wa ala millah rasulillah” every time when someone shoulders the coffin.

While following the funeral, one should not talk about worldly matters. He should not applaud the funeral, play music, or make noise. People should keep their silence. They should also avoid reciting takbir and phrases of remembrance of Allah loudly.

Carrying the funeral by walking quickly is more appropriate. People should not take a rest or sit before the funeral is taken down from the shoulders.

It is tahrīman makruh (strongly reprehensible) for women to attend the process of tashyī‘.

TASHYI’ ACCORDING TO MALIKI SCHOOL OF LAW:

Tashyī‘ is accepted as sunnah by the three schools except for Maliki school of law. It is mandub (recommended) according to Maliki School of law.

According to Malikis, there is no particular way of carrying the funeral. Carrying the funeral by four, three, or two people is permissible without reprehension. It is not necessary to start carrying from a specific corner. It is a religious innovation (bid‘ah) to start from a specific corner. It is recommended to carry the funeral of a child on hands instead of shoulders. It is reprehensible to place the deceased in a coffin in order to show off. It is recommended to put a dome-shaped cloth over the female funeral. Thus, the desired cover for women is provided. It is reprehensible to upholster the coffin with silk. It is not reprehensible to cover the coffin with a colorless silk. It is reprehensible if it is colored.

Following the funeral is permissible for old women. However, they should walk behind the funeral and behind the males if there is any (because men normally walk in front of the funeral). If the woman is young, and there is no fear to cause a sedition, and if the funeral is her father’s, son’s, husband’s, or brother’s etc. (whose death is difficult for her), then it would be permissible for her to follow the funeral. In terms of ruling about following the funeral, she is accepted similar to the old women. It is absolutely not permissible for a woman to get out of her house if there is fear of leading to sedition.

It is reprehensible to return from the ceremony of tashyī‘ before performing the prayer. It would not be reprehensible to return after performing the prayer and with the permission of the relatives of the deceased. Maliki school accepted that it would not be reprehensible to return from the tashyī‘ without obtaining the permission if the distant is long. It is also said in Maliki School that it is permissible without reprehension for those who attend tashyī‘ to sit before putting down the funeral.

3. Dafn (Burial)

Dafn means the burial of the deceased. The place where the deceased is buried is called *qabr* (grave). The depth of the grave should be at the height of a man, and if it is not possible, it should be at the height of a man’s chest. The length should be a bit taller than the height of the deceased, and the width should be the half of the height of the deceased.

If there is a difficulty to find space for new graves, old grave spaces where someone has already been buried can be used for a second burial after such a long period of time that would let the first body to decay and turn into bones. This period differs from one place to another depending on the climatic and soil features of the region. The second body is buried after collecting the bones carefully and putting them aside.

It is recommended for those who attend the burial to put three handful of soil over the dead and say “We have created you out of this (soil)” while putting the first handful of soil, and “We will return you to the soil” while putting the second one, and “We will take you out from the soil one more time” while putting the third one.

Depending on the need, a few people may go down the grave that has been already prepared. People who go down to the grave say “بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِهِ” “Bismillahi wa ala millat Rasulillah (in the name of Allah and upon the religion of the Messenger of Allah)” and take the deceased which has been placed to the *qibla* side of the grave, and put it in the grave on his/her right side towards the *qibla*.

While it is possible to carry out the burial at night, it is better to carry out during daytime.

If the funeral is female and has close relatives, then they are the ones who need to put her into the grave. If she does not have any relative, righteous and religious people from the congregation puts her into the grave. Yet, the female deceased is covered with a sheet until she is placed to the grave.

The body is laid on his right side facing the *qibla* and supported with soil and mud bricks. Then, a ceiling with boards is founded over the body and then it is covered with soil.

The grave can be a span higher than the ground around it. There is no problem to pour water over the grave and to put a headstone with some writings in order to show the place of the grave. It is also appropriate to plant flowers and plants over the grave.

4. Reciting the Qur'an and Saying Prayers for the Deceased

It is a recommended act to stay for a while in the graveyard after burying the dead, to recite some chapters from the Qur'an such as Ya-Sin (36), al-Mulk (67), al-Ikhlās (112), Muawzzatain (113-114), al-Fatiha (1), and the first verses of chapter al-Baqarah (2), and to ask from Allah the forgiveness of the deceased.

If the *khatm* (a complete recitation of the Qur'an) is done after washing the deceased, its final *dua* (invocation) can be carried out by the grave. In this situation, the invocation would be a combination of prayer for the deceased and invocation of *khatm al-Qur'an*. For instance, it can be made as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ * بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ سَلِّمْ وَسَلِّمْ دِينَنَا
وَلَا تَسْلُبْ وَقْتَ النَّزْعِ إِيْمَانَنَا * وَلَا تَسْلُطْ عَلَيْنَا بِذُنُوبِنَا مَنْ لَا يَخَافُكَ وَلَا يَرْحَمُنَا *
وَأَرْزُقْنَا خَيْرَى الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * اللَّهُمَّ اسْتَجِبْ دُعَانَا بِحُرْمَةِ
قُرْآنِكَ الْعَظِيمِ وَبِفَخَامَةِ حَبِيبِكَ الْكَرِيمِ * وَبِعَظَمَةِ بَيْتِكَ الشَّرِيفِ * اللَّهُمَّ أَوْصِلْ ثَوَابَ
مَا قَرَأْنَاهُ إِلَى رُوحِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَى أَرْوَاحِ أَزْوَاجِهِ وَاتَّبَاعِهِ وَإِلَى
رُوحِ مَنْ دُفِنَ فِي هَذَا الْقَبْرِ خَاصَّةً وَإِلَى أَرْوَاحِ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ * بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

اللَّهُمَّ ارْحَمْ مَوْتَانَا وَاشْفِ مَرْضَانَا وَاسْتُرْ عُيُوبَنَا وَاغْفِرْ ذُنُوبَنَا وَاعْفُ
قُصُورَنَا وَارْفَعْ بَلِيَّاتِنَا وَاقْضِ حَاجَاتِنَا بِحُرْمَةِ سِرِّ سُورَةِ الْفَاتِحَةِ .

"I seek refuge in Allah from the accursed Satan. In the name of Allah the Merciful, the Compassionate.

O Allah! Protect us and protect our religion. Do not make us stray from faith at the time of quarrel. Because of our sins, do not leave us in the hands of those who do not fear from You and who do not have mercy on us. Provide us with the goodness both in this world and in the Hereafter. Without doubt, You are Powerful over everything.

O Allah! Accept our invocations for the sake of the recitation of the Great Qur'an and for the Excellency of Your Beloved Prophet. And for the greatness of Your Noble House. O Allah! Grant the reward of what has been recited from the Qur'an to the soul of our Prophet Muhammad peace be upon him, to the souls of his wives, to the souls of those who follow him and especially to the souls of the deceased person in this grave. In addition to the souls of all male and female believers and male and female Muslims who are alive and who have passed away. O Most-Merciful.

O Allah! Have mercy on our dead. Grant health to our patients. Cover up our shame. Forgive our sins. Forgive our deficiencies. Remove our troubles. Supplement our needs. Accept our prayers."

5. Talqin and Its Invocations

Talqin literally means to say some words in order to be repeated. It is performed in two places when someone passes away from Muslim community. The first *talqin* is to say "*La ilaha illallah*" in the presence of the person who is about to die and remind this phrase to him/her without forcing him/her to repeat it. It is performed by repeating it three times once in a while with a voice loud enough to be heard by the person who is about to die.

The second *talqin* is performed by the imam or by a pious person after burying the deceased. After the burial, imam stays there and stands at the head of the grave towards the face of the deceased and performs *talqin*. After addressing the deceased three times with his mother's name and his name as "O Ali, son of Zainab", he recites the following invocation of *talqin*:

أَذْكُرُ مَا كُنْتُ عَلَيْهِ مِنْ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ * وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ الْبَعْثَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ * وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا وَبِالْكَعْبَةِ قِبْلَةً وَبِالْمُؤْمِنِينَ إِخْوَانًا * رَبِّي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Meaning: "(O Ali, son of Zainab) do not forget that when you were alive, you believed and testified that there is no god but Allah and that Muhammad (pbuh) is His Messenger. Heaven and Hell are real. Resurrection after death is real. Undoubtedly, Day of Judgment will take place. Allah will resurrect those who are in their graves.

Again, do not forget that you chose Allah as your Lord, Islam as your religion, Muhammad (pbuh) as your Prophet, the Qur'an as your guidance, the Ka'bah as your qibla and the believers as your brothers and you were glad with this choice. (and do not forget that) you said that there is no god but Allah who is my Lord. I only trust in Him and He is the Lord of the Heavens."

Then, he says three times:

يَا عَبْدَ اللَّهِ * قُلْ لَا إِلَهَ إِلَّا اللَّهُ

“O servant of Allah! Say there is no god but Allah.”

Three times:

قُلْ رَبِّيَ اللَّهُ* وَدِينِيَ الْإِسْلَامُ* وَنَبِيِّ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

“Say my Lord is Allah, my religion is Islam, my prophet is Muhammad peace and blessings be upon him.”

Once:

رَبِّ لَا تَذَرْ فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

“Dear Lord do not leave him alone, You are the Best of the inheritors.”

Then he leaves the grave.

6. Ta'ziyah

Ta'ziyah that lexically means “offering condolences” terminologically means giving solace to the relatives of the deceased, sharing their grief and wishing them patience. Generally, this is performed by visiting the houses of the relatives of the deceased.

While condoling one says: “I’m sorry for your loss,” “May Allah give you patience,” “We have come from Allah and to Him we will return,” “May Allah rest his/her soul,” “May Allah forgive his/her sins,” and “Judgment is of Allah” etc.

Those who are stricken with calamity like death respond them saying “إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ” **“To Allah We belong, and to Him is our return”**.¹⁰⁵

The time for ta'ziyah should be up to three days for those who live in the neighborhood. After three days, offering condolence is only a duty and right for those who are away.

While offering condolence, it is reminded that the will of Allah is indisputable, and if they show patience and consent, there will be a great rewards for them.

The Prophet (pbuh) stated that there are great rewards in offering condolences to each other among Muslims.

It would be better to offer condolences after the burial, while it is not appropriate to condole by the grave.

Before the first night ends after burial, it is a favorable act for the relatives of the deceased to give charity or if they cannot afford it to perform supererogatory prayer and send its rewards to the soul of the deceased.

It is not appropriate for the house of the deceased to give a feast or serve halwa to those who come for condolences. It is a recommended act for neighbors and relatives to bring food to the house of funeral on the day and night of the funeral. Religious officials should visit the relatives of the deceased, offer condolences, and explain them some religious facts hereby. This is a non-negligible opportunity for him to deliver the messages of Islam.

He may also give a short speech if appropriate to enlighten both the relatives of the deceased and those who are there to give their condolences.

MALIKI SCHOOL: Even though the grief and sorrow of the relatives of the deceased is great, condolences must be offered after the burial.¹⁰⁶

105. Al-Baqarah 2:156.

106. Abdurrahman Ceziri, *Dört Mezhebe Göre İslam Fıkhi*, v. II, p. 766.

READING TEXT



THE CONDITIONS OF THE HEREAFTER

Ali ibn Abu Talib (may Allah be pleased with him) states in one of his advisory speeches:

“O servants of Allah! I advise you to avoid opposing Allah who gives you good examples, and determines the length of your life. Allah have bestowed upon you ears with which you listen to what you want, eyes with which you see, and a heart with which you sense some future disasters. Allah has not created you in vain. He will not leave you unchecked. He has bestowed blessings upon you, and helped you a lot. He records all of your actions. He helped you in your good and bad days.

O servants of Allah, avoid opposing Allah! Be zealous on your works. By doing good deeds, get ready for the death when all the needs and desire will end. Because the worldly blessings are temporary. One cannot be sure from its disasters. They are deceptive. They are weak shadows and foundations which tend to fall down. They destroy the wishes and desires by tiring you.

O servants of Allah, take your share from the things that lessons should be drawn. Take lessons from everything. Take lessons from terrible news. Benefit from the advices. You are about to be captured by the jaws of death! Soil is about to embrace you. Scary dangers will surround you when the trumpet is blown. Those who are in the graves will be taken out from the graves and taken to the Plane of Supreme Gathering. You will be questioned under the supervision of Allah All-Compelling. While going to the Plane of Supreme Gathering there will be someone accompanying everyone and taking him/her to there, and there will be a witness who will witness what he/she has done. On that day, the ground will split with the light of Allah, and the records of deeds will be revealed. The prophets and witnesses will be brought to the presence. Everyone will be judged with justice without violating anyone's rights.

On that day, lands will be shaken and the town criers will scream. That day is the day of meeting. All the secrets will be revealed, and there will be solar eclipse. People and animals that have right on those people will gather in the same place. Secrets will be revealed. Evil will perish, and the hearts will tremble. There will be a destructive beat and a painful torment from Allah for the dwellers of hell. The raging and threatening hell with avid, growly, and scary sounds will be brought before them. Its fire will burn, water will boil, and heat will strike the bodies. Those who will stay in the hell eternally will never go out, there is no end for their regret, and their chains will never be broken.

There will be angels next to them who will inform them that the fire is coming, and the hell is approaching. The companions of the hell will not see Jamalullah (the Divine Beauty), and they will be separated apart from the friends of God, and send to the hell.

Allah is sufficient as the revenger and most foresightful. The record of deeds will be sufficient as a plaintiff and evidence. The heaven will be sufficient as the rewards of good deeds, and the hell will be sufficient as the punishment of evil. I ask for forgiveness from Allah both for myself and for you.”



READING TEXT



MELTING DOWN LIKE ICE

The friends and wise servants of Allah always strive to deliver the message of Islam to the people in their surroundings, and to train them. However, sometimes an ordinary person or a little creature or an inanimate object make the friends of Allah think deeply and shiver down their spine.

In a hot summer day, a man was selling ice and shouting at the same time:

“Help the man whose capital is draining away!” The man was telling the truth, because the ice was melting down continuously.

While the man was shouting, Junayd al-Baghdad, a friend of Allah, was passing by, and heard him. He stopped for a while, and began to think. He grew pale and tumbled down.

People gathered around him, after a while Junayd regained consciousness. They asked him, “What happened to you?” and he replied: “The thing that is draining away is not the ice but my life.”

People often witness that everything is draining away, changing form, and melting down, but most of the time they do not think that their lives are melting down like ice and do not make necessary preparations.

Why do you think they act that way?



EVALUATION QUESTIONS

1. What are the rights of a Muslim upon another Muslim that are stated in the sayings of the Prophet? Make a list of them.
2. Tell the duties that should be performed at the time of death.
3. Write down the ruling about reciting the Qur'an in the presence of the deceased before washing him.
4. What does *ghasl* mean, and how is it performed?
5. What do the terms *tajhiz* and *takfin* mean? Tell how they are performed.
6. How is funeral prayer performed? Write down the invocations of funeral prayer..
7. How is *dafn* performed? Tell the other ceremonies that are performed after the burial.
8. What is *talkin*, and how is it performed? Tell.
9. What does *taziya* mean? Tell.
10. Write down the verse that we should recite when we hear the news of a death.

LET'S TEST OURSELVES

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Which of the followings is the thing that every soul will taste? <ul style="list-style-type: none"> A) Sweet B) Fruit C) Death D) Meat E) The life of this world 2. Which of the following terms expresses the end of a human's life? <ul style="list-style-type: none"> A) Hereafter B) Ajal C) Resurrection D) Reawakening E) Fate | <ol style="list-style-type: none"> 3. Which of the followings is not one of the rights of Muslim upon other Muslims? <ul style="list-style-type: none"> A) Responding the salaam B) Visiting the patient C) Following the funeral D) Accepting an invitation E) Sharing the possessions of the deceased |
|--|--|

4. **Which of the following ones should not be performed during the visitation of a sick?**
 - A) Visitations of the sick should not be long
 - B) The patient should not be bothered by unnecessary speech
 - C) They should be visited regularly
 - D) They should be given foods they like
 - E) They should be helped to improve morale
5. **Which of the followings should be told to the one who is about to die?**
 - A) His memories should be narrated
 - B) He should be asked to whom he leave his possessions
 - C) Kalima al-Tawhid should be repeated
 - D) He should be asked about his bequest
 - E) He should be asked about his disease
6. **Recitation of which chapters of the Qur'an is recommended in the presence of the sick?**
 - A) al-Ikhlās and al-Fatiha
 - B) Ya-Sin and al-Rad
 - C) Ya-Sin and al-Jumuah
 - D) al-Baqarah and al-Fatiha
 - E) Yasin and al-Fatiha
7. **What is the ruling of reciting the Qur'an in the presence of deceased according to Maliki school of law?**
 - A) Fard
 - B) Wajib
 - C) Mustahab
 - D) Makruh
 - E) Mubah
8. **What is the ruling of reciting chapter of Ya-sin from the Qur'an in the presence of a person who is about to die according to some Maliki scholars?**
 - A) Far
 - B) Wajib
 - C) Mustahab
 - D) Makruh
 - E) Mubah
9. **Which of the followings is not one of the pieces of shroud for women according to Maliki school of law?**
 - A) Izar
 - B) Qamis
 - C) Head cover
 - D) Turban
 - E) Four lifafahs
10. **There are some additional conditions for performing the funeral prayer. Which of the followings is not one of these conditions?**
 - A) The deceased must be a Muslim
 - B) The deceased must be washed
 - C) The whole body must be present, or at least more than half of it, or half of it with the head
 - D) The body must be in front of the congregation
 - E) Funeral prayer can be performed while sitting

TRUE OR FALSE

Write “T” for true and “F” for false for the following sentences.

1. (...) Death is an inevitable reality. In fact, birth is the forerunner of death.
2. (...) Visitation of the sick is not one of the rights of Muslim upon other Muslims.
3. (...) *Talqin* is reciting kalimah al-tawhid or kalimah al-shadah in the presence of the suffering person.
4. (...) It is mubah to recite the Qur'an in the presence of the sick.
5. (...) The one who washes the deceased must be Muslim and competent.
6. (...) The hair and the beard of the deceased are brushed; the hair and nails are clipped, and he is circumcised if he is not circumcised yet.
7. (...) The body of a deceased female should be washed by a female and a male body should be washed by a male. The one who washes the dead should be in the state of ablution.
8. (...) The duties that are performed from washing the deceased to the burial and providing the necessary equipment are called “dafn”.
9. (...) Performing the funeral prayer of a deceased Muslim who is washed and enshrouded is *fard kifaya*.
10. (...) There is no problem to perform funeral prayer while the sun is rising or setting, or at the time when sun is at the meridian.

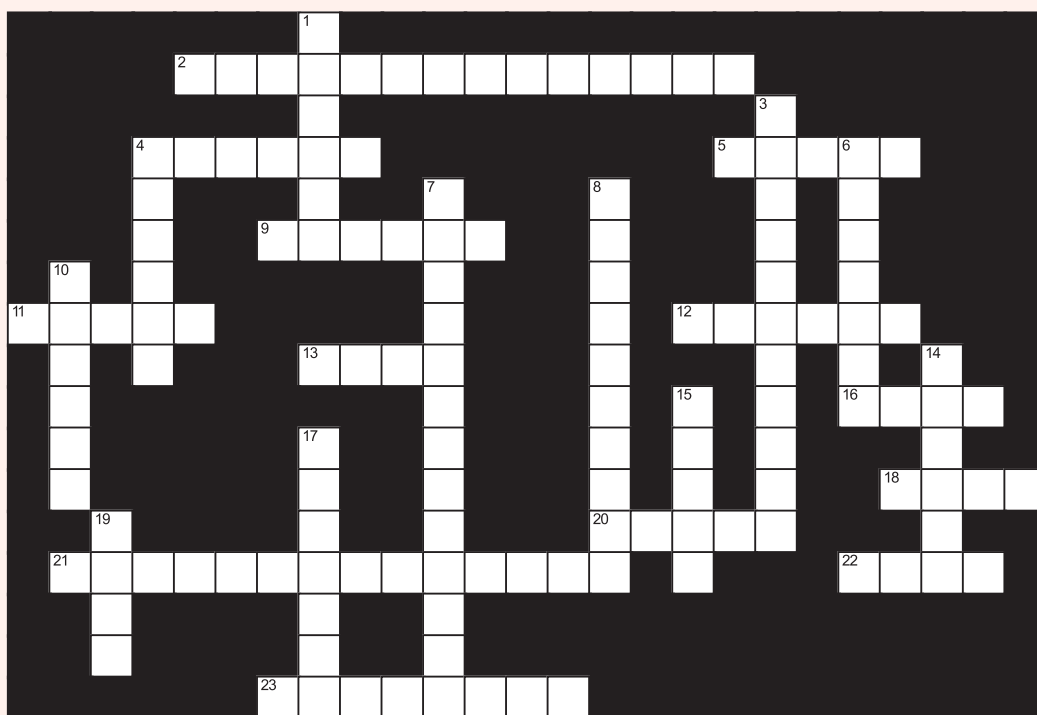
FILL THE BLANKS

Fill the blanks of following questions with proper words that are given below.

(Reprehensible, Kalimah al-Tawhid, *Ghasl*, *Tajhiz*, *Ajal*)

1. The ending of the lifetime of a person which is determined in his fate is called
2. Especially one of the loved ones of the patient recites loudly in his presence.
3. According to Maliki school of law, it is to recite the Qur'an at the time of the death.
4. Washing the dead is called
5. The duties that are performed from washing the deceased to the burial and providing the necessary equipment are called

CROSSWORD PUZZLE
QUESTIONS



2. A phrase that expresses the righteous predecessors in religion.
4. The duties that are performed until the burial of the deceased.
5. The end of the life of creatures.
9. Carrying the deceased to the grave.
11. Arabic word for shirt. One of the pieces of shroud.
12. Reciting kalimah al-tawhid or kalimah al-shahadah in the presence of the suffering person.
13. Burying the deceased.
16. The end of the lifetime of human.
18. Little boy.
20. A chapter from the Qur'an which is recited for sick people.
21. The additional sentence of the invocation of Subhanaka that is recited in funeral prayer.
22. One of the pieces of shroud worn upon qamis.
23. The table where the deceased is washed.



1. Offering condolences to the relatives of the dead for their loss.
3. The sentence of wish that is stated for sick people.
4. Enshrouding the deceased.
6. Asking for good wishes for the deceased by the imam.
7. The sentence that is said while offering condolence.
8. An obligation that is fulfilled by performance of a group of Muslims.
10. Addressing the deceased with his mother's name and with his name, and the recitation of invocation by the imam after the burial.
14. Reprehensible.
15. Washing the dead.
17. The place where the funeral prayer is performed.
19. The hole where the deceased is buried. Grave







CHAPTER VI: RELIGIOUS CEREMONIES

PREPARATORY STUDIES

1. What kind of invocations should be recited during religious ceremonies? Why should the invocations recited by the Prophet be preferred?
2. What does the term *khatm* mean? Investigate its importance.
3. What is *dua* (invocation)? Why does it recited?
4. Research on why should imams and khatibs know many invocations. Discuss in the class.
5. Find the verses of invocation from the Qur'an and try to memorize them.

A. RELIGIOUS CEREMONIES

Ceremonies are meaningful moments in the lives of the people who live as a society. At one point, those ceremonies between the birth and death, in any phase of human life are sometimes happy and sometimes sad. They may be big or small according to their qualifications. Every ceremony means gathering more than one person. The need of delivering a speech and praying related to the purpose of gathering arises automatically when the congregation is present at a ceremony. The main purpose here is acting in accordance with the sake of Allah. It is, in a sense, acting with the consciousness of being a servant of Allah. It is natural that Muslims try to bless their jobs with invocations, and remember that the success and happiness is dependent upon the will of Allah.

However, the religious officials are asked to recite a *dua* in such ceremonies. In fact, it is not inevitably necessary to be imam or khatib for making *dua*. Every Muslim can make *dua*. Yet, in ceremonies, only imams and khatibs are expected to perform this duty. It is a common belief that a ceremony would be incomplete if *dua* is not made. That is why religious officials should be ready to make *dua* in any kind of ceremony.

Dua expresses the confession of a person's weakness in the presence of the supremacy of Allah, and asking for His grace and help. It is at the same time one's expression of his own weakness. Allah values the prayers of people. It is stated in several verses such as the following:

قُلْ مَا يَعْجُبُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

*"My Lord would not concern Himself with you but for your prayer."*¹⁰⁷

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

*"And your Lord has said: Pray unto Me and I will hear your prayer."*¹⁰⁸

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

*"Call on your Lord humbly and secretly; surely He does not love those who exceed the limits."*¹⁰⁹

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

107. Al-Furqan, 25: 77.

108. Al-Mu'min (Al-Ghafir), 40: 60.

109. Al-A'raf, 7: 55.

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me.”¹¹⁰

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ ۚ إِنَّ اللَّهَ قَلِيلًا مَّا تَذَكَّرُونَ

“Or, Who answers the distressed one when he calls upon Him and removes the evil.”¹¹¹

Prayers should be made impulsively and sincerely. Prayers should be made heartily and the prayer of the Prophet should be taken as example. Because prayer is a kind of worship.

وَعَنِ الثُّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ، (صَلَعَم)، قَالَ: الدُّعَاءُ هُوَ الْعِبَادَةُ.

Narrated from Numan Ibn Bashir that the Prophet (pbuh) said:

“Prayer is worship itself.”¹¹²

a. Some of the prayers of the Prophet are as follows:

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، (صَلَعَم)، كَانَ يَقُولُ:
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى

Narrated from Ibn Masud that the Prophet used to make the following invocation:

“Allahumma inni as'aluka al-huda wa al-tuqa qa al-afafa wa al-ghina: O Allah! I beg You for the right guidance, safeguard against evils, chastity and freedom from want.”¹¹³

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، (صَلَعَم) يَقُولُ: اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

وَفِي رِوَايَةٍ: وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ

Narrated from Anas that the Prophet used to make the following invocation:

“Allahumma inni auzu bika mina al-ajz wa al-kasal wa al-jubn wa al-haram wa al-bukhl, wa auzu bika min azab al-qabr, wa auzu bika min fitnah al-mahya wa al-manat: O Allah! I seek refuge

110. Al-Baqarah, 2: 186.

111. Al-Naml, 27: 62.

112. Abu Dawud, Witr, 23; Tirmidhi, Tafsir al-Quran, 3, 41, Da'awat, 1. See also Ibn Majah, Dua, 1.

113. Muslim, Dhikr, 72. See also Tirmidhi, Da'awat, 72; Ibn Majah, Dua, 2.

in You from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge in You from the torment of the grave and from trial of the life and death.”¹¹⁴

It is stated in another variation of the hadith “...*wa dala al-dayn wa ghalabah al-rijal*: being overwhelmed by debt and tyrant leader.”¹¹⁵

وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ، (صَلَعَم): عَلِّمْنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Abu Bakr al-Siddiq asked the Prophet (pbuh):

- Teach me an invocation so that I recite it while performing prayer. And he stated:

“Say: *Allahumma inni zalamtu nafsi zulman kathiran wa la yaghfiru al-dhunuba illa anta, fa ghfir li maghfiratan min indik, wa rhamni innaka anta al-ghafur al-rahim*: O Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful.”¹¹⁶

The followings are the some of the important religious ceremonies in the lives of Muslims and the invocations that are recited.

B. INVOCATION OF KHATM AL-QUR'AN

Khatm (الْخَتْم) literally means to seal, to finish and to complete. In this context, reading the Holy Qur'an from beginning to end is also called *khatm* or *khatm al-Qur'an*.

Reciting the Qur'an is one of the most virtuous kinds of dhikr (remembrance of Allah). Careful recitation of the Qur'an from beginning to end, especially from the book, and trying to understand its meaning is the biggest means of good deeds.

Reciting the Qur'an which contains the truest information of past and future, this world and the hereafter from beginning to end frequently and in due form not only increases the reward of the reader but also helps him to be a more mature Muslim. That is why the companions made a habit *khatm al-Qur'an* in periods changing from three days to two months. For instance, Uthman ibn Affan used to read the whole Qur'an in every seven days. Abdullah ibn Masud divided the Qur'an into seven chapters and he read each chapter in one sitting, and the whole Qur'an in seven sittings.

Muslims read the entire Qur'an for various occasions and especially in the month of Ramadan in the form of *muqabalah* (reading to Qur'an in groups).

When those who recently learn how to read the Qur'an read the Qur'an from beginning to end for the first time, *khatm* ceremonies are conducted. Moreover, in most regions when a Muslim dies, the entire Qur'an is recited and its rewards are dedicated to the deceased.

114. Muslim, Dhikr, 50. See also Abu Dawud, Witr, 32; Nasai, Isti'adha, 7.

115. Nasai, Isti'adha, 8. See also Bukhari, Da'awat, 36.

116. Bukhari, Adhan, 149, Da'awat, 17, Tawhid, 9; Muslim, Dhikr, 48. See also Tirmidhi, Da'awat, 97; Nasai, Sahw, 59; Ibn Majah, Dua, 2.

In short, *khatm* of the Holy Qur'an is both a part of the daily life of Muslims, and their most precious remembrance and worship.

It is not proper to order the recitation of the Qur'an to other people. What is important is one's recitation of the Qur'an by himself and gaining its reward.

On the other hand, the Qur'an should be recited not only because it is a virtuous act and for the purpose of consolation, but also for understanding and living its message. Each recitation should bring new understanding and religious strength to the Muslim, and make him stronger towards life. It is obvious that the respect to the Qur'an can be proven by regulating the life according to its judgments.

كِتَابُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

*"(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful."*¹¹⁷

It is recommended for the one who reads the entire Qur'an to make dua at the end of finishing the recitation of the Qur'an that contains the Greatest Name. It is not necessary to make the invocation of khatm in a congregation. However, it is nice to prefer that way because it encourages the reading the Qur'an.

The invocation of *khatm* should be performed in accordance with the morals of invocation. They should contain verses from the Qur'an and invocations of the Prophet. They should be short and humble, and ask for the goodness both in this world and in the hereafter. The language of the invocation can be either Arabic or any other language, which is left to the discretion of the one who makes the invocation. He/she can use both Arabic and the local language. It would be more appropriate to make it in the local language for the congregation to understand and learn how to make a dua.

Example of an Arabic invocation of khatm al-Qur'an -1:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ* وَالْعَاقِبَةُ لِلْمُتَّقِينَ* وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ* الْجَنَّةُ لِلْمُؤْمِنِينَ*
وَالنَّارُ لِلْكَافِرِينَ* وَالْمُنَافِقِينَ* وَالنَّدَامَةُ لِلْغَافِلِينَ* رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا*
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا* رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ* وَاعْفُ عَنَّا* وَاعْفِرْ لَنَا* وَارْحَمْنَا* أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ* رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ* رَبَّنَا لَا تُزِغْ
قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ* رَبَّنَا إِنَّا أَمَتًا فَاعْفِرْ لَنَا
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ* رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا* رَبَّنَا
فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ* رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ

117. Sad 38: 29.

وَلَا تَخْذَنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَاتُخْلِفُ الْمِيعَادَ* رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي*
 رَبَّنَا وَتَقَبَّلْ دُعَاءَ* رَبَّنَا اغْفِرْ لِي وَلِوَلَدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ* اَللّٰهُمَّ رَبَّنَا تَقَبَّلْ
 مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ* وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ* وَاهْدِنِي وَاهْدِنَا
 وَوَفِّقْنَا إِلَى الْحَقِّ وَإِلَى طَرِيقِ مُسْتَقِيمٍ* بِبَرَكَاتِهِ خَتَمَ الْقُرْآنِ الْعَظِيمِ وَبِحُرْمَةِ مَنْ أَرْسَلْتَهُ
 رَحْمَةً لِّلْعَالَمِينَ* اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
 الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

Example of an Arabic invocation of khatm -2:

اَللّٰهُمَّ رَبَّنَا يَا رَبَّنَا تَقَبَّلْ مِنَّا خَتَمَ الْقُرْآنِ* وَتَجَاوَزْ عَنَّا مَا كَانَ فِي تِلَاوَتِهِ
 مِنْ خَطَاٍ أَوْ نِسْيَانٍ أَوْ تَحْرِيفٍ أَوْ تَغْيِيرٍ أَوْ تَقْدِيمٍ أَوْ تَأْخِيرٍ أَوْ زِيَادَةٍ أَوْ نُقْصَانٍ*
 وَارْزُقْنَا فَضْلَ مَنْ قَرَأَهُ مُدَيَّا حَقَّهُ مَعَ الْأَعْضَاءِ وَالْقُلُوبِ وَاللِّسَانِ* وَهَبْ لَنَا بِهِ الْخَيْرَ
 وَالسَّعَادَةَ وَالْبَشَارَةَ وَالْأَمَانَ* وَأَمَّا مَنْ عَذَابِ الْقَبْرِ وَمِنْ سُوءِ الْمُنْكَرِ وَالتَّكْيِيرِ وَمَنْ أَكَلَ
 الدِّيدَانَ* وَبَيَّضَ وُجُوهَنَا يَوْمَ الْبَعْثِ وَاعْتَقَ رِقَابَنَا مِنَ النَّيِّرَانِ* وَيَمْنُ كِتَابَنَا وَيَسِّرْ
 حِسَابَنَا وَثَقِّلْ مِيزَانَنَا بِالْحَسَنَاتِ وَثَبَّتْ أَقْدَامَنَا عَلَى الصِّرَاطِ وَأَسْكِنْنَا فِي وَسْطِ الْجَنَّةِ
 وَارْزُقْنَا جِوَارِ حَبِيبِكَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ* وَاکْرِمْنَا بِلِقَائِكَ يَا دَيَّانُ اسْتَجِبْ
 دُعَاءَنَا بِحَقِّ التَّوَرَاتِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْقُرْآنِ* اَللّٰهُمَّ بَلِّغْ ثَوَابَ مَا قَرَأْنَاهُ وَنُورَ مَا تَلَوْنَاهُ
 لِرُوحِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* وَلَا رُوحَ إِلَهٍ الْعِظَامِ وَأَصْحَابِهِ الْكَرَامِ* رِضْوَانُ
 اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ* وَلَا رُوحَ آبَاءِنَا وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَإِخْوَاتِنَا وَأَصْدِقَائِنَا
 وَلَا رُوحَ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ* اَللّٰهُمَّ انْصُرْ مَنْ نَصَرَ الدِّينَ وَاخْذَلْ مَنْ خَذَلَ الْمُسْلِمِينَ*
 آمِينَ يَا رَبَّ الْعَالَمِينَ* بِبَرَكَاتِهِ خَتَمَ الْقُرْآنِ الْعَظِيمِ وَبِحُرْمَةِ سَيِّدِ الْمُرْسَلِينَ*
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* الْفَاتِحَةُ.

C. INVOCATION OF ADHAN

It is recommended to recite the following invocation for the one who recites the adhan and those who listen to it:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ * وَالصَّلَاةُ الْقَائِمَةُ * آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَالدَّرَجَةَ الرَّفِيعَةَ * وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ * إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

“O Allah! Lord of this perfect call and established prayer. Grant Muhammad the intercession and favor, and raise him to the honored station You have promised him, verily You do not neglect promises.”¹¹⁸

D. INVOCATIONS THAT ARE RECITED AFTER PERFORMING PRAYER

Prayer is the type of worship that consists of all other acts of worship and invocations. There are many invocations that our Prophet (pbuh) recited and advised his followers to recite either in the prayer or after performing the prayer.

Following ones are some of the invocations that came to us from the Prophet and that are recommended to be recited after performing congregational prayers:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ.

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ * ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ * اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقْيَ وَالْعِافَةَ وَالْغِنَى.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا * وَرِزْقًا طَيِّبًا * وَعَمَلًا مُتَقَبَّلًا.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَمِّ وَعَذَابِ الْقَبْرِ.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاعْفُزْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

118. Bukhari, Adhan, 8.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ * وَقَلْبٍ لَا يَخْشَعُ *
وَمِنْ نَفْسٍ لَا تَشْبَعُ * وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ * إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً * وَقِنَا عَذَابَ النَّارِ.

رَبَّنَا اغْفِرْ لِي وَلِوَلَدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ * بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ *
وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Allah! I am asking for all the benevolences that Your servant and Messenger Muhammad (pbuh) has asked from you. I seek refuge with You from what Your servant and Messenger Muhammad (pbuh) has sought refuge with You. I am asking You for all the benevolences I know and I know not. I seek refuge with You from all evil I know and I know not, O Allah!

O Allah! Make me safe from my fears; protect me from the dangers that might come from in front of me, from my back, from my right side, from my left side, and from above me.

O Allah! I seek refuge with You from useless knowledge, fearless heart, importunate eye, and unaccepted invocation.

O Allah! I seek refuge with You from distress, sorrow, helplessness, cowardice, stinginess, cold heartedness, and heedlessness.

O Allah! I seek refuge with You from infidelity, polytheism, hypocrisy, ostentation, and bad morals. I seek refuge with You from oppressing and being oppressed.

O Allah! I seek refuge with You from the torments of Hell, the torments of grave, and sedition of richness. I seek refuge with You from the evil of Satan, and the evil of bad people, O Allah!

O Allah! Cover my shames; do not leave me to my inner self even in the blinking of an eye. O Lord who turns the hearts over! Make my heart firm upon Your religion.

O Allah! Bestow health upon my eyes, ears, and my whole body.

O Allah! Give me a long life. Make my children righteous people. Make my livelihood abundant, and make me abstinent.

I ask from You generous livelihood, useful knowledge, and remedy to my illnesses. Accept my prayers with their deficiencies, O Allah!

O Allah! Make the results of my actions favorable, and protect us from misery of this world and the torments of the hereafter.

O Allah! Accept our invocations.

E. ENGAGEMENT AND MARRIAGE CEREMONIES

Marriage, which means the establishment of a new family, is practiced with a religious ceremony. Even though there are various local practices, marriage is conducted with the ceremonies of engagement and betrothal in the first place. There are invocations appropriate to the spirit of these ceremonies.

A sample invocation for engagement and betrothal ceremonies can be as follows:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ * اَللّٰهُمَّ اجْعَلْ هَذِهِ الْجَمْعِيَّةَ مُتِمِّمًا وَمُبَارَكًا وَمُخْتَارًا وَاجْعَلْ بَيْنَ
الطَّرَفَيْنِ أُلْفَةً وَمَحَبَّةً وَقَرَارًا * وَلَا تَجْعَلْ بَيْنَهُمَا نَفَرَةً وَفِرَارًا * اَللّٰهُمَّ افْتَحْ بِالْخَيْرِ وَاخْتِمِ
لَنَا بِالْخَيْرِ وَاجْعَلْ عَاقِبَةَ أُمُورِنَا بِالْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * اَللّٰهُمَّ رَبَّنَا هَبْ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا * اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ * بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الْفَاتِحَةُ.

A Sample Invocation For Marriage Ceremony

A short invocation is recited at the end of the marriage ceremony which takes place by a contract signed by bride and groom who have no obstruction to marry. The contract is done by stating the marriage offer and its acceptance and determining a dowry for the bride in the presence of two witnesses.

During this ceremony known as conducting marriage contract, the imam (or other religious officials in accordance with the local practice) have bride and groom and the witnesses read the invocation of repentance. If he sees necessary, he gives some short advice to those who are getting married. Then asks the groom: "Upon the command of Allah, and the sunnah of our Prophet, Mr., do you accept(bride's name)..... daughter of(her mother's name)..... as your wife with *mahr muajjal* (advance dowry) or *mahr muejjal* (dowry that will be paid later) that you have agreed to pay in the amount of?"

After the answer of the groom, he then asks the bride:

"Upon the command of Allah, and the sunnah of our Prophet, Ms., do you accept ..(groom's name)..... son of ...(hs father's name)..... as your husband with the *mahr muajjal* or *mahr muejjal* you have agreed upon in the amount of?"

Upon her affirmative response, imam asks the witnesses:

"Do you bear witness to this offer and acceptance of the marriage contract?"

Upon their approval, he recites the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي قَالَ فِي كِتَابِهِ: {وَانكِحُوا الْأَيَامَى} وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ الَّذِي يُحِبُّ الْمَسَاكِينَ وَالْيَتَامَى * اَللّٰهُمَّ اجْعَلْ هَذِهِ الْعَقْدَ مَيْمُونًا وَمُبَارَكًا * وَاجْعَلْ بَيْنَهُمَا أُلْفَةً وَمَحَبَّةً وَقَرَارًا * وَلَا تَجْعَلْ بَيْنَهُمَا نَفَرَةً وَفِتْنَةً وَفِرَارًا * اَللّٰهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَفْتَ بَيْنَ آدَمَ وَحَوَّاءَ * وَكَمَا اَلَفْتَ بَيْنَ مُحَمَّدٍ وَخَدِيجَةَ الْكُبْرَى رَضِيَ اللَّهُ عَنْهَا * وَكَمَا اَلَفْتَ بَيْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَفَاطِمَةَ الزَّهْرَى رَضِيَ اللَّهُ عَنْهَا * اَللّٰهُمَّ اَعْطِ لَهُمَا وَلَدًا صَالِحًا وَرِزْقًا وَاسِعًا وَعُمُرًا طَوِيلًا * اَللّٰهُمَّ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا * اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ * بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

“O Allah! Following Your command and the Sunnah of the Prophet (pbuh) we have performed the act of marriage contract of this couple. Grant them health and happiness throughout their lifetimes. Make their sustenance abundant and their works easy. Grant them children who are beneficial to our religion, our nation, and our land. Do not let them stray from the enlightened path of Islam; forgive their sins and fill their hearts with love for You and for Your Messenger. Oh Allah, who is the most merciful of those who show mercy! Accept our invocations for the sake of the Qur'an and our Prophet (pbuh). Amin.”

F. THE CEREMONY OF NAMING A BABY

Naming babies (*tahnik*) is performed with a kind of ceremony in every society. When the first Muslims had a new baby, they used to bring their baby to the Prophet (pbuh) and ask him to pray for the baby. The Prophet would hold the baby, and pray for him/her. He sometimes would give the baby a name, or sometimes approve or change the baby's already given name. Thus, the Prophet recited adhan in the ear of his grandchild Hassan. He also named his son Ibrahim on the night of his birth.¹¹⁹

This practice that we learn from our Prophet has made a place in the lives of Muslims, and after Umar ibn Abdulaziz, it became a little ceremony which was performed turning towards qiblah and reciting adhan in the right ear of the baby, and *iqamah* in the left ear of the baby.¹²⁰ After that, the baby is named by pronouncing the name and some explanations is made regarding the meaning of the name.

It is obvious that this ceremony is not necessarily practiced by a religious official. It may be performed by the elder people of the family. Yet, our people have tendency to ask the religious official to perform the naming ceremony of the baby.

In such situations, after performing the mentioned steps, religious official makes an invocation for the baby to be a healthy and a believing child, to be beneficial to his parents, and to live a long happy life, and completes the ceremony by saying “al-Fatiha.”

119. Abd ar-Razzaq ibn Hammam, *al-Musannaf*, IV, 335- 37

120. Abd ar-Razzaq ibn Hammam, *al-Musannaf*, IV, 336; al-Baghawi, *Sharh al-Sunnah*, XI, 273.

G. CIRCUMCISION CEREMONY (KHITAN)

Circumcising boys before the puberty is celebrated with a ceremony that brings great happiness to his family and loved ones. Circumcision is an important sign of the community of Muhammad (pbuh). Jewish people also circumcise their boys on the seventh day of their birth. Christians do not get circumcised.

Circumcision is an Islamic tradition that goes back to the Prophet Ibrahim. It is narrated that he circumcised himself. Circumcision is a ceremony that is also related to the practice of medicine.

Circumcision ceremonies are generally conducted by the recitation of *mawlid*. Moreover, those who can afford prepare a feast and invite the loved ones to it.

During the circumcision ceremony, it is wished for the child or children who get circumcised to be righteous children, and for the parents to see other happy days of their children. Parents are congratulated. Moreover, the benefits of circumcision can be explained, and the necessity of living the whole life upon the traditions of the Prophet (pbuh) is expressed.

H. INVOCATION OF MERCY (RAIN)

In cases of long drought and lack of rain in a certain region, it is Sunnah that the people who live there gather and pray in open country or in the mosque and ask Allah for rain. Upon the complaints of drought, the Prophet (pbuh) invoked on pulpit on Friday.

It is known that the Companions also went to the countryside for invocation of rain. Those who have not committed major sins and innocents should attend this invocation as much as possible. First, a two-cycle prayer is performed in congregation. Then supplication is recited by holding the palms upwards. Then, imam delivers a khutbah. He reminds people that the trust in Allah should not be lost, He is All-Powerful, and His Mercy is endless. He invites people to avoid committing sins.

Meanwhile, the meats of sacrifices, or the meal cooked for the congregation should be distributed among the poor.

The following invocation is recited in such gatherings:

الْحَمْدُ لِلَّهِ الَّذِي يُرْسِلُ مِنَ السَّمَاءِ عَلَيْنَا مِدْرَارًا وَيُنْزِلُ عَلَى أَهْلِ الْأَرْضِ عِنْدَ الْمَضَائِقِ
مِنْ خَزَائِنِهِ أَمْطَارًا* وَالصَّلَاةَ وَالسَّلَامَ عَلَى مُحَمَّدٍ الَّذِي كَانَ وَجُودُهُ رَحْمَةً لِلْعَالَمِينَ
بَرًّا وَبِحَارًا وَعَلَى آلِهِ وَأَنْصَارِهِ فِي الدِّينِ سِرًّا وَجِهَارًا* اللَّهُمَّ يَا دَافِعَ النَّقَمِ يَا فَارِجَ
الْغَمِّ اجْعَلْ لَنَا مِنْ أَمْرِنَا هَذَا فَرْجًا وَمَخْرَجًا* أَنْزِلْ عَلَيْنَا مَاءً ثَجَاجًا وَقَدْ قُلْتَ فِي
كِتَابِكَ الْكَرِيمِ هُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ فَاَرْحَمَ بِحَقِّ
حَبِيبِكَ مُحَمَّدٍ أُمَّتَهُ* اللَّهُمَّ هَذَا الدُّعَاءُ وَمِنْكَ الْإِجَابَةُ* اللَّهُمَّ إِنَّا إِلَى رَحْمَتِكَ مُحْتَاجُونَ
وَبِكْرَمِكَ وَاثِقُونَ وَعَلَى بَابِكَ عَاكِفُونَ فَاحْفَظْ فِي أَحْوَالِنَا فَإِنَّا عَاجِزُونَ* اللَّهُمَّ أَنْتَ

الْغِنَى وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ نَافِعًا وَاجْعَلْ مَا أَنْزَلْتَهُ قُوَّةً وَبَلَاغًا إِلَى حِينِ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الْفَاتِحَةُ.

I. INVOCATION RECITED WHILE SENDING OFF PILGRIMS

Sending off those who take the road for the Holy Cities is Sunnah. The following invocation may be recited in such ceremonies:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ * (times 3)

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَ سَلِّمْ (times 3)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ * بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ * فِيهِ آيَاتٌ بَيِّنَاتٌ
مِّمَّا أَنزَلْنَا وَإِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (Ali Imran 3: 96-97) صَدَقَ اللَّهُ الْعَظِيمُ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ *
صَدَقَ رَسُولُ اللَّهِ فِيمَا قَالَ أَوْ كَمَا قَالَ.

“Allah is the Greatest, Allah is the Greatest, there is no god but Allah, Allah is the Greatest, and all praise is due to Allah. (3 times)

O Allah! Bless our Master Muhammad, the Unlettered Prophet, and his family and companions and send them peace. (3 times)

I seek refuge in Allah from the accursed Satan. In the name of Allah, the Most Beneficent, The Most Merciful.

Most surely the first house appointed for men is the one at Becca, blessed and a guidance for the nations. In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds. (Ali Imran 3: 96-97) Allah Almighty has spoken the truth.

The Prophet (pbuh) said: The only reward for an accepted pilgrimage is the heaven. The Prophet has spoken the truth.

J. INVOCATION RECITED IN THE MARKETPLACE

The following invocation may be recited in the marketplace to ask Allah's blessings and beneficence in the marketplace when it is set up:

Audhu billahi min al-Shaitan al-Rajim Bismillah al-Rahman al-Rahim,

Alhamdu lillahi Rabbil alamin, wa al-Salatu wa al-salamu ala Rasulina Muhammadin wa ala alihi wa sahbihi ajmain.

I seek refuge in Allah from the accursed Satan. In the name of Allah, the Most Beneficent, The Most Merciful,

All praise is due to Allah, the Lord of the Worlds, blessings and peace be upon our Prophet Muhammad and his family and his companions.

O Lord, who is close to us more than ourselves! You alone we worship, and You alone we ask for help. You are the Forgiver, You love to forgive Your servants, so forgive Your slaves who say amin to this supplication.

O Lord of the Worlds, grant us halal and abundant earnings. Bestow comfort to those who are in distress, fulfillment of debts to those who are in debt, and fast recovery to those who are sick!

O Lord! Make our jobs easy, make our livelihood blessed, keep us away from prohibited, and deliver us to the lawful. Protect us from all kinds of hardship, feeling poverty in wealth, deceiving, being deceived, and the regret felt in the end.

O Allah! Protect us from the heart that does not fear from You, tongue that does not remember You, heart that does not beat with Your love, and the evil of our inner selves that does not insatiable to evil. Protect our land from all kinds of disaster and calamity. Do not let those who want to destroy us.

O Lord of the Worlds! You see Your servants who beg You, do not let them to go astray, do not burn those hands which are raised to beg You, tongues that remember You, hearts that beat for Your sake, and the servants who says amin to this invocation.

O Allah! Bestow upon us health, happiness, and prosperity in our jobs. Protect us in both worlds, and give our nation and country peace and order. Amin. Amin and may blessings be upon all prophets. All praise is due to Allah, the Lord of the Worlds, al-Fatiha!

K. INVOCATION OF REPENTANCE (TAWBAH & ISTIGHFAR)

It is a fact that servants are not flawless. The important thing is being aware of the fact that every human can make mistakes. To make amends, it is necessary to give up the sin and ask forgiveness from Allah. There are many verses in the Qur'an on this topic. Some of these verses are as follows:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

“So know that there is no god but Allah, and ask forgiveness for your sin and for believing men and believing women. Allah knows the place of your returning and the place of your abiding.”¹²¹

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

“And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.”¹²²

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

“And whoever does evil or acts unjustly to his soul, and then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.”¹²³

The Prophet (pbuh) stated on the subject of repentance:

عَنْ أَبِي هُرَيْرَةَ (ض) سَمِعْتُ رَسُولَ اللَّهِ (صَلَعَم) يَقُولُ وَاللَّهِ إِنِّي
لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً.

Abu Hurairah heard the Messenger (pbuh) saying:

“By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day.”¹²⁴

Thus, he shows us the best example on repentance.

The meaning of the invocations of repentance is to express our regret from our sins, and to promise our Lord not to commit that sin and fault thereafter.

The invocations of repentance that may be recited in front of the congregation are as follows:

أَسْتَغْفِرُ اللَّهَ * أَسْتَغْفِرُ اللَّهَ * أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ *
الْحَيِّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ * تَوْبَةَ عَبْدٍ ظَالِمٍ لِنَفْسِهِ لَا يَمْلِكُ لِنَفْسِهِ مَوْتًا
وَلَا حَيَاةً وَلَا نُشُورًا * وَاسْأَلُهُ التَّوْبَةَ لَنَا * إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

121. Muhammad, 47: 19.

122. Al Imran, 3: 135.

123. Al-Nisa, 4: 110.

124. Bukhari, Daa'wat, 3. See also Tirmidhi, Tafsir al-Surah (47), Ibn Majah, Adab, 57.

اللَّهُمَّ أَنْتَ رَبِّي * لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي * وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ * أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ * أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ * وَأَبُوءُ بِذَنْبِي * فَاغْفِرْ
لِي ذُنُوبِي * فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.¹²⁵

I ask forgiveness from Allah! I ask forgiveness from Allah! I ask forgiveness from Allah the Great, the Magnificent, He who there is no god but He. The Ever Living, the Sustainer, and I turned repentant to Him. The repentance of a slave who has oppressed himself, who neither has power over his death, nor his life, nor his resurrection. And I ask forgiveness for us. He indeed is Ever-Relenting, Most Forgiving

O Allah! My Lord is You, there is no god other than You. You created me, I am your servant. I keep my promise to You as much as I can. I take refuge in You from the troubles that I may get into because of my doings. I confess my sins, forgive me O Allah! Because, there is nobody to forgive sins other than you.

This invocation is known as *Sayyid al-Istighfar*. There is a narration that “Whoever recites “*Sayyid al-Istighfar*” in the morning with sincerity, and dies before the evening, he/she is among the people of paradise. If he recites this invocation in the evening and dies before the morning, he/she is also among the people of paradise.”

L. INVOCATION OF MEAL

Invocation of meal is thanking Allah for the blessings He bestowed. Different invocations of meal are narrated from the Prophet (pbuh). Sometimes he recited the following invocation when he finished his meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ.

which means “Praise be to Allah who has given food and drink and made us from among Muslims”.

Abu Ayyub al-Ansari informs us that when the Prophet (pbuh) ate or drank something, he recited the following invocation

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى * وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا.

which means “Praise be to Allah who has given food and drink and made it easy to swallow, and provided an exit for it.”

In the places he went for iftar, the Prophet (pbuh) recited the following invocation

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ * وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ * وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

125. Bukhari, Daa'wat, 1; Tirmidhi, Daa'wat, 15.

which means “May Allah reward you for providing a fasting people with food to break their fast, the pious people have eat your food and the angels invoked blessings on you.”

As one of these may be recited for the invocation of meal, the following invocation may also be recited:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ * اللَّهُمَّ اغْفِرْ وَارْحَمْ
وَاحْفَظْ صَاحِبَ الطَّعَامِ وَالْأَكْلِينَ * وَ لِمَنْ سَعَى فِيهِ وَ لَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ *
اللَّهُمَّ نَوِّرْ قُلُوبَنَا بِأَنْوَارِ مَحَبَّتِكَ وَ ذِكْرِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ * اللَّهُمَّ أَحْيَا حَيَاةً طَيِّبَةً
بِالصَّحَّةِ وَالسَّلَامَةِ وَالْعَافِيَةِ فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ * إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ * اللَّهُمَّ
إِنَّا نَسْأَلُكَ تَمَامَ النِّعَمَةِ * وَ دَوَامَ الْعَافِيَةِ * وَ حُسْنَ الْخَاتِمَةِ * اللَّهُمَّ زِدْ وَلَا تَقْصُ بِحُرْمَةِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ * وَ بِحُرْمَةِ الْفَاتِحَةِ .

M. INVOCATION OF TRAVELING

The following invocations may be recited to have a peaceful and safe travel:

اللَّهُ أَكْبَرُ * اللَّهُ أَكْبَرُ * اللَّهُ أَكْبَرُ {سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ *
وَأِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ} اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ * وَمِنَ الْعَمَلِ مَا
تَرْضَىٰ * اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرِنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ *

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ * وَالْخَلِيفَةُ فِي الْأَهْلِ * اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

While using sea, air, and land transportation vehicles, the following verse should be recited to take refuge with Allah from the accidents:

بِاسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ .

*“In the name of Allah be its sailing and its anchoring Most surely my Lord is Forgiving, Merciful.”*¹²⁶

While going on a journey, seven times Ayat al-Kursi (2: 255), and the chapters of al-Qafirun (109), al-Nasr (110), al-Ikhlâs (112), al-Falaq (113), and al-Nas (114) by reciting *basmalah* at the beginning and at the end may be recited.

126. Hud 11: 41.

After safely returning from the journey, the following invocation may be recited by thanking God:

آيُّنُونَ تَائِبُونَ عَابِدُونَ * لِرَبِّنَا حَامِدُونَ.

“We are those who return (from a journey); those who repent; those who worship and those who praise our Lord.”¹²⁷

N. INVOCATION FOR REMEDY

Aisha said that the Prophet (pbuh) was reciting the following invocation when a sick person was brought to him:

اللَّهُمَّ أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ * إشفِ * أَنْتَ الشَّافِي *
لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً * وَلَا يُغَادِرُ سَقَمًا.

“O Allah, the Lord of the mankind! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.”

O. INVOCATION OF IFTAR (BREAKING THE FAST)

The following invocation is recited while breaking the fast in Ramadan:

اللَّهُمَّ لَكَ صُمْتُ * وَبِكَ آمَنْتُ * وَعَلَيْكَ تَوَكَّلْتُ * وَعَلَى رِزْقِكَ أَفْطَرْتُ.

“O Allah! I fasted for the sake of You; I believed in You; I trusted You; and I broke my fast with the sustenance You gave me.”

This invocation may be recited while breaking the fast in any time.

P. INVOCATIONS THAT ARE RECITED IN CEREMONIES

While opening a mosque, school, hospital, road, bridge, fountain, library, or office, an opening ceremony is performed and invocations are recited to ask Allah to make that facility useful.

In an opening ceremony of a beneficial place for the society, the following invocation may be recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً وَعَافِيَةً وَعِلْمًا وَرِزْقًا حَلَالًا طَيِّبًا وَعَمَلًا مَقْبُولًا.

127. Muslim, Hajj, 484.

O Allah! Make this facility that we have opened today beneficial to our country, nation, and its employees!

O Allah! Protect our country and all other Muslim countries from any kind of disasters and calamities. Do not let our country devoid of the voices of adhan. Bestow remedy upon our sick, and help those who are in debt fulfill their debts. Do not turn our invocations back. Bestow halal sustenance to those who want. Make us beloved in both worlds. Amin. *Bi hurmati Sayyid al-Mursalin, wa al-Hamdu lillahi Rabb al-Alamin.*



READING TEXT



FROM UTHMAN IBN AFFAN

The first khutbah delivered by Uthman ibn Affan when he ascended to the caliphate is as follows:

When ahl shura (people of consultation) chose Uthman as the caliph of believers and swore allegiance to him, he was utterly sad and pale. He went up to the pulpit of the Prophet (pbuh) and recited *hamdalah* and *salwalah*. Then he addressed people as follows:

“You are in a transitory world. You have neared to the end of your lives. Be prepared in the best way for the hereafter. Your lives are continuously diminishing. Be aware! This world is deceptive.”

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ
عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

“...*Let not the life of this world deceive you, nor let the deceiver deceive you in respect of Allah.*” (Luqman, 31: 33)

“Try to take heed from the past! Do not be heedless; none of your actions will be overlooked. Where are those who take the benefit of this world for a long time, and constructed and cultivated it, or where are their brothers? Did you forget about them? Value this world as much as Allah values it. Do not forget your share from the hereafter.” Then he recited the following verse:

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا. الْأَمْالُ وَالْبَنُونَ زِينَةُ
الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

“*And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things. Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.*” (al-Kahf, 18: 45- 46)

In another sermon, Uthman said that:

“O son of Adam! Know that the angel of death who has been assigned to you has not ceased to pass you and move on to others, ever since you have been in this world. But it is as if he is

about to pass someone else and move on to target you, so be careful and prepare for him (by correcting your deeds). And do not forget him, for he does not forget you.

And know o son of Adam, if you are heedless about yourself and do not prepare, no one else will prepare for you. You must meet Allah the Mighty and Majestic, so take for yourself and do not leave it to someone else!”

According to the narrations from Hasan al-Basri, one time Uthman addressed the people as follows:

“O people! Avoid opposing Allah. Because it is a trophy to avoid opposing Allah. The smartest man is the one who checks on himself, who manages himself well, does good deeds for the life after death, and benefits from the light of Allah for the darkness of the grave. Slave should fear Allah to resurrect him as blind even though he has sight in this world. A meaningful word is sufficient for those who understand wisdom. Those who are spiritually deaf cannot hear the truth.

Know that those with whom Allah is will not fear from anything, and to whomever Allah directs His wrath, there is no one else from whom he can beg for forgiveness.



READING TEXT



FROM ALI IBN ABI TALIB

Ali ibn Abi Talib stated about belief, action, and remembrance in one of his speeches as follows:

“Avoid opposing Allah. The best means that save a servant are belief, fighting for the way of Allah, sincerity which is the nature of man, performing the prayer which is a pillar of the religion, giving the obligatory alms, fasting during the month of Ramadan which is a shield against the wrath of Allah, performing pilgrimage which removes poverty and sins, visiting the relatives which increases the wealth, extends life, and earns the love of friends, giving charity secretly which removes the faults and prevents the wrath of Allah, and goodness which prevents from a dying in a bad way, and protects from fear.

Remember Allah continuously. Because the best of the remembrances is remembering Allah. Ask for the things that are promised for the pious. Because Allah’s promise is the truest promise. Follow the path of the Prophet. For, it is the best of paths. Follow his sunnah. For, his sunnah is the most honorable way. Learn the book of Allah. For, the book of Allah is the most precious of the words. Comprehend the religion well. For, comprehending the religion brightens the hearts. Ask remedy from the light of the Qur’an. For, it is remedy for the sickness of heart. Recite the Qur’an correctly. For, it contains the best information. Listen when the Qur’an is recited. Do not speak, it is expected that Allah shows mercy on you. May you be firm on the true path when you find it by way of the Qur’an. Scholar who does not act with his knowledge is like the ignorant sinner who cannot find the true path because of his ignorance. The burden of the scholar who does not act in accordance with his knowledge is heavier than the burden of the ignorant who flounders in his ignorance, and the scholar is miserable. Both of them are ruined perverts.”



EVALUATION QUESTIONS

1. What is the importance of ceremonies in religious life?
2. What does dua (invocation) mean? Define.
3. Remark the importance of invocation in the life of a Muslim.
4. Write down the meaning of the verses related to invocation.
5. Give examples to the sayings of the Prophet that state the importance of invocation.
6. How does the ceremony of *khatm* al-Qur'an performed? Can you prepare an invocation of *khatm*?
7. How does the marriage contract is made? Can you recite the invocation of marriage contract by memory?
8. What is your opinion on the importance of naming a baby?
9. Write down the invocation of adhan.
10. Remark the place of circumcision in Islam.
11. Explain the importance of *tawbah* and *istighfar* by giving examples from the verses of the Qur'an.
12. Write down the verse that is recited while using transportation vehicles.
13. Write down the invocation of breaking the fast.
14. Write down the invocation for asking remedy from Allah.
15. Write down the invocation that is recited in an opening ceremony.

LET'S TEST OURSELVES

1. Which of the following terms expresses the confession of a person's weakness in the presence of the supremacy of Allah, and asking for His grace and help?
 - A) Subservience
 - B) Istimdad
 - C) Istighfar
 - D) Du
 - E) Istisqal
2. To whom invocations should be made?

A) Angels	B) Books
C) Allah	D) Prophets
E) Ka'bah	
3. Which of the followings is the term that means reciting the Qur'an from beginning to end?

A) Tilawah	B) Qiraah
C) Kitabah	D) Khatm
E) Tasbihat	

4. Which of the followings is another word for reciting the Qur'an?
 - A) Tafakkur B) Dhikr
 - C) Tashakkur D) Hamd
 - E) Tasbihat

5. Which of the followings is the name for reciting the entire Qur'an in congregation especially in the month of Ramadan?
 - A) Munawalah B) Muqabalah
 - C) Mudarabah D) Munasharah
 - E) Muzakarah

6. What is the term used for the ceremony that is performed by the couples before getting married?
 - A) Marriage B) Dowry
 - C) Engagement D) Muruwah
 - E) Divorce

7. Which of the followings is term that is used for expressing the ceremony of naming a baby?
 - A) Tahnik B) Khitan
 - C) Circumcision D) Muruwah
 - E) Marriage

8. What does circumcision of boys is called in Islam?
 - A) Tahnik B) Khitan
 - C) Circumcision D) Muruwah
 - E) Marriage

9. Which of the followings is the invocation that a servant makes to express his / her regret for the sins he /she has committed?
 - A) Tawbah istighfar
 - B) Tawbah itiraf
 - C) Tawbah istighraq
 - D) Tawbah ishtirak
 - E) Tawbah intizar

10. Which of the followings is the time for breaking the fast during the month of Ramadan?
 - A) Imsak B) Ishrak
 - C) Iftar D) Ihtar
 - E) Isra

TRUE OR FALSE

Write "T" for true and "F" for false for the following sentences.

1. (...) Dua expresses the confession of a person's weakness in the presence of the supremacy of Allah, and asking for His grace and help.
2. (...) Dua may not be made impulsively and sincerely
3. (...) Dua is a worship.
4. (...) Reading the Holy Qur'an from beginning to end is also called qira'ah.
5. (...) Reciting the Qur'an is one of the most virtuous kinds of remembrance of Allah.

6. (...) Muslims read the entire Qur'an for various occasions and especially in the month of Ramadan individually.

7. (...) It is recommended for the one who reads the entire Qur'an to make dua at the end of finishing the recitation of the Qur'an that contains the Greatest Name.

8. (...) It is permissible to recite an invocation for the one who recites the adhan and those who listen to it.

9. (...) Even though there are various local practices, marriage is conducted with the ceremonies of engagement and betrothal in the first place.

10. (...) Naming babies (tahnik) is performed by the same ceremony in every society.

11. (...) Circumcision is an important sign of the community of Muhammad.

12. (...) In the case of long drought and lack of rain it is a local tradition that the society gathers and pray in country side or in the mosque and ask Allah for rain.

13. (...) Sending off those who take the road for the Holy Cities is sunnah.

14. (...) Reciting an invocation in the marketplace to ask Allah to make it beneficent and blessed when it is set up is a religious innovation (*bid'ah*).

15. (...) It is a fact that servants are not flawless. The important thing is being aware of the fact that every human can make mistakes.

16. (...) The meaning of the invocation of repentance is to express our regret from our sins, and to state that we will continue to commit sins.

17. (...) Invocation made after having a meal means thanking Allah for the blessings He bestowed upon us.

18. (...) The following invocations may not be recited while traveling for being peaceful and safe.

19. (...) An invocation is recited while breaking the fast in Ramadan.

20. (...) There is no need to recite invocation while opening a mosque, school, hospital, road, bridge, fountain, library, or office.

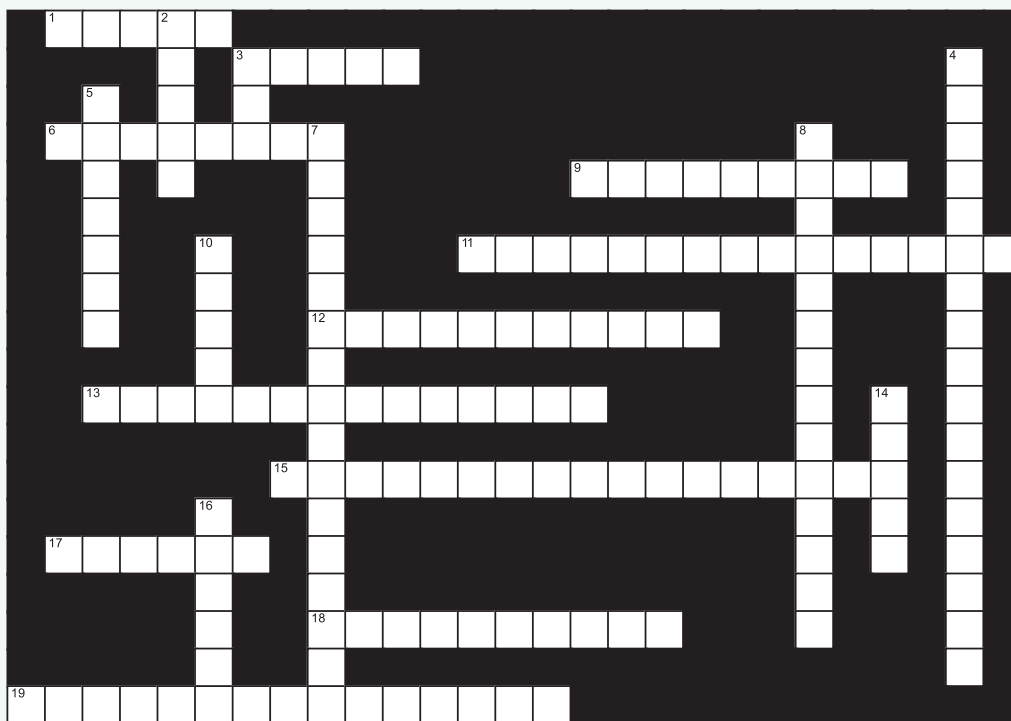
FILL THE BLANKS

Fill the blanks in the following sentences with proper words that are given below.

(Tawbah, Khitan, Engagement, Muqabalah, Khatm)

1. Reciting the Qur'an from beginning to end is called
2. Muslims read the entire Qur'an for various occasions and especially in the month of Ramadan in groups, and this is called
3. The ceremony held by the sides of the marriage before marriage is called
4. is the religious term for the circumcision of boys.
5. The invocation that a slave recites after regretting for the sins he / she has committed is called

CROSSWORD PUZZLE
QUESTIONS



1. Marriage contract.
3. Remembrance of Allah.
6. The sake of Allah.
9. Reciting the Qur'an in groups.
11. The invocation that is recited for repentance from the sins.
12. 255th verse of chapter al-Baqarah (2) which is recited while travelling.
13. The third caliph in Islamic history who has the title "Dhinnurain (Owner of two lights)".
15. The invocation that is recited before breaking the fast.
17. Arabic term for circumcision.
18. The ceremony that is held before the marriage.
19. The first caliph in Islamic history who accompanied with the Prophet during his migration from Mecca to Medina



2. The call to the prayer.
3. Confession of a person's weakness in the presence of the supremacy of Allah
4. The invocation that is recited after the recitation of the entire Qur'an.
5. The one who performs pilgrimage.
7. The invocation that is recited for thanking Allah for the blessings He bestowed.
8. The fourth caliph in Islamic history who has the title "Abu Turab (father of the Earth)".
10. Reading the Qur'an from beginning to end.
14. Another name used for rain in folk speech.
16. The Arabic term that refers to naming the babies in sunnah.

ANSWER KEYS

CHAPTER I

LET’S TEST OURSELVES

1-C 2-B 3-D 4-E 5-C 6-D 7-B 8-D 9-A 10-D

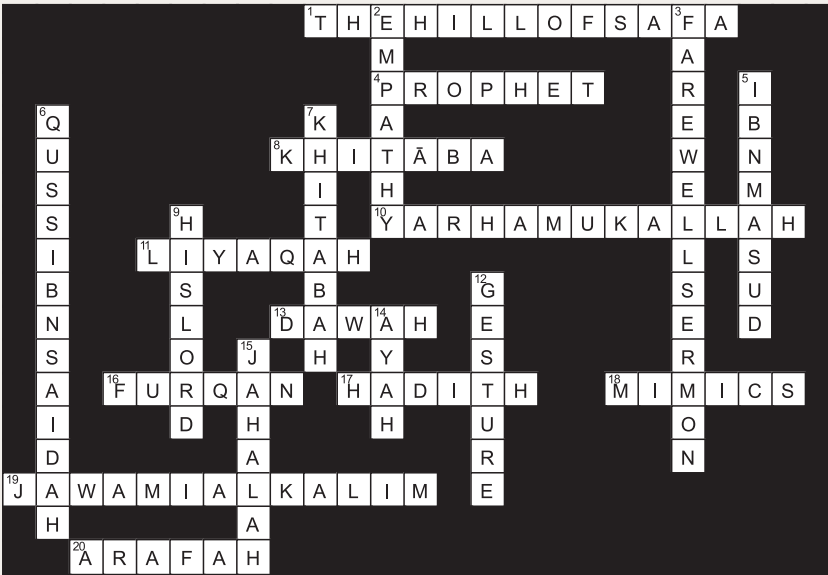
TRUE OR FALSE

1-T 2-F 3-T 4-F 5-T 6-F 7-T 8-F 9-T 10-F

FILL THE BLANKS

- 1- Oratory
- 2- Aim
- 3- Persuaded
- 4- Respectful
- 5- Confident

CROSSWORD PUZZLE QUESTIONS



CHAPTER II

LET'S TEST OURSELVES

1-A 2-C 3-B 4-D 5-B 6-C 7-D 8-B 9-C 10-C

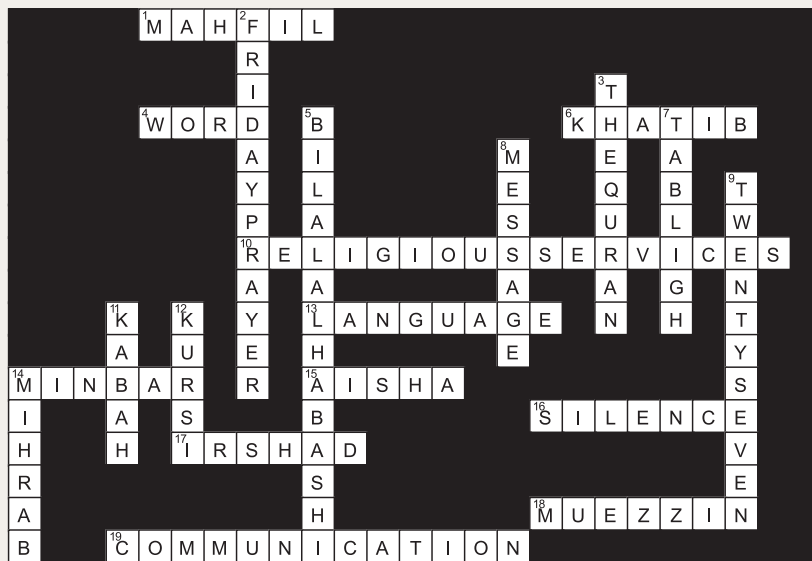
TRUE OR FALSE

1-T 2-F 3-T 4-F 5-T 6-F 7-T 8-F 9-T 10-F

FILL THE BLANKS

- 1- Khatib
- 2- Muezzin
- 3- Irshad
- 4- Communication
- 5- Words

CROSSWORD PUZZLE QUESTIONS



CHAPTER III

LET’S TEST OURSELVES

1-E 2-A 3-C 4-A 5-D 6-E 7-D 8-E 9-C 10-C

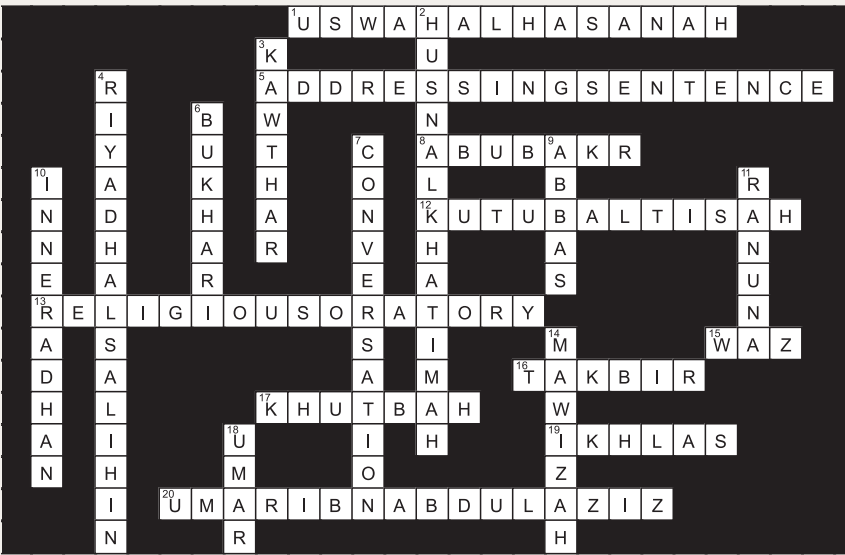
TRUE OR FALSE

1-T 2-F 3-T 4-F 5-T 6-F 7-T 8-F 9-T 10-F

FILL THE BLANKS

- 1- Academic oratory
- 2- Allocution
- 3- Khutbah
- 4- Prayer
- 5- Farewell Sermon

CROSSWORD PUZZLE QUESTIONS



CHAPTER IV

LET'S TEST OURSELVES

1-A 2-C 3-D 4-A 5-B 6-E 7-C 8-E 9-E 10-C

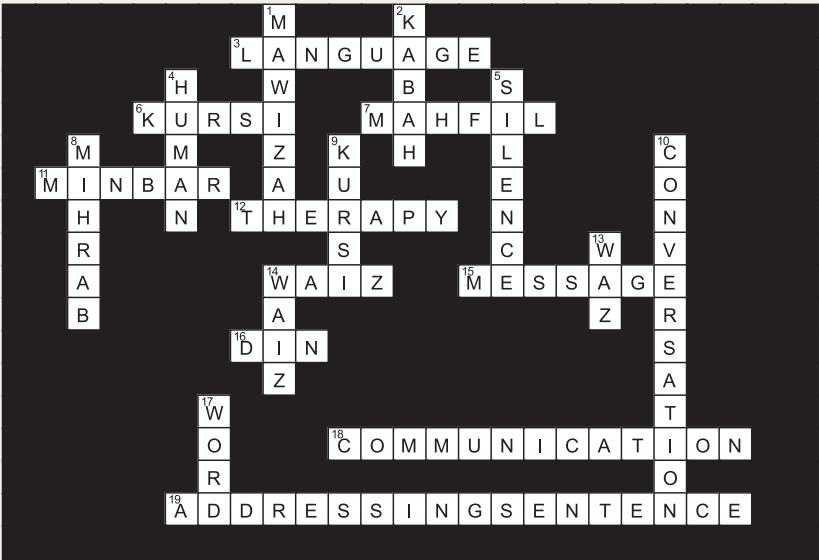
TRUE OR FALSE

1-T 2-F 3-T 4-F 5-T 6-F 7-T 8-F 9-T 10-F

FILL THE BLANKS

- 1- Kursi
- 2- Mosque
- 3- Wa'iz
- 4- Encouragement and Warning
- 5- Irshadi

CROSSWORD PUZZLE QUESTIONS



CHAPTER V

LET’S TEST OURSELVES

1-C 2-B 3-E 4-D 5-C 6-B 7-D 8-C 9-D 10-E

TRUE OR FALSE

1-T 2-F 3-T 4-F 5-T 6-F 7-T 8-F 9-T 10-F

FILL THE BLANKS

- 1- Death
- 2- Kalimah Tawhid
- 3- Reprehensible
- 4- Ghasl
- 5- Tajhiz

CROSSWORD PUZZLE QUESTIONS



CHAPTER VI

LET'S TEST OURSELVES

1-D 2-C 3-D 4-B 5-B 6-C 7-A 8-B 9-A 10-C

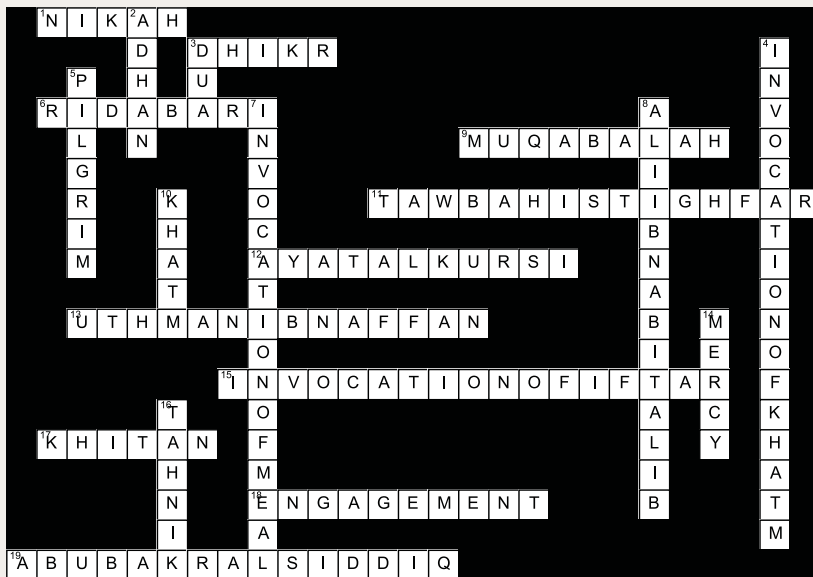
TRUE OR FALSE

1-D 2-Y 3-D 4-Y 5-D 6-Y 7-D 8-Y 9-D 10-Y 11-D 12-Y
13-D 14-Y 15-D 16-Y 17-D 18-Y 19-D 20-Y

FILL THE BLANKS

- 1- Khatm
- 2- Muqabalah
- 3- Engagement
- 4- Khitan
- 5- Tawbah

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